

















**Notes**  
**CSB**





NOTES ON THE HISTORY OF THE  
CONGREGATION OF PRIESTS OF  
SAINT BASIL — COLLECTED BY  
ROBERT JOSEPH SCOLLARD, CSB

++++++

25

++++++

1965



**BASILIAN MEDITATIONS**

**by**

**JULIEN ACTORIE, C.S.B.**

**Superior General**

**and**

**VICTORIN MARIJON, C.S.B.**

**Master of Novices**

\*\*\*

\*\*\*



**1 9 6 5**

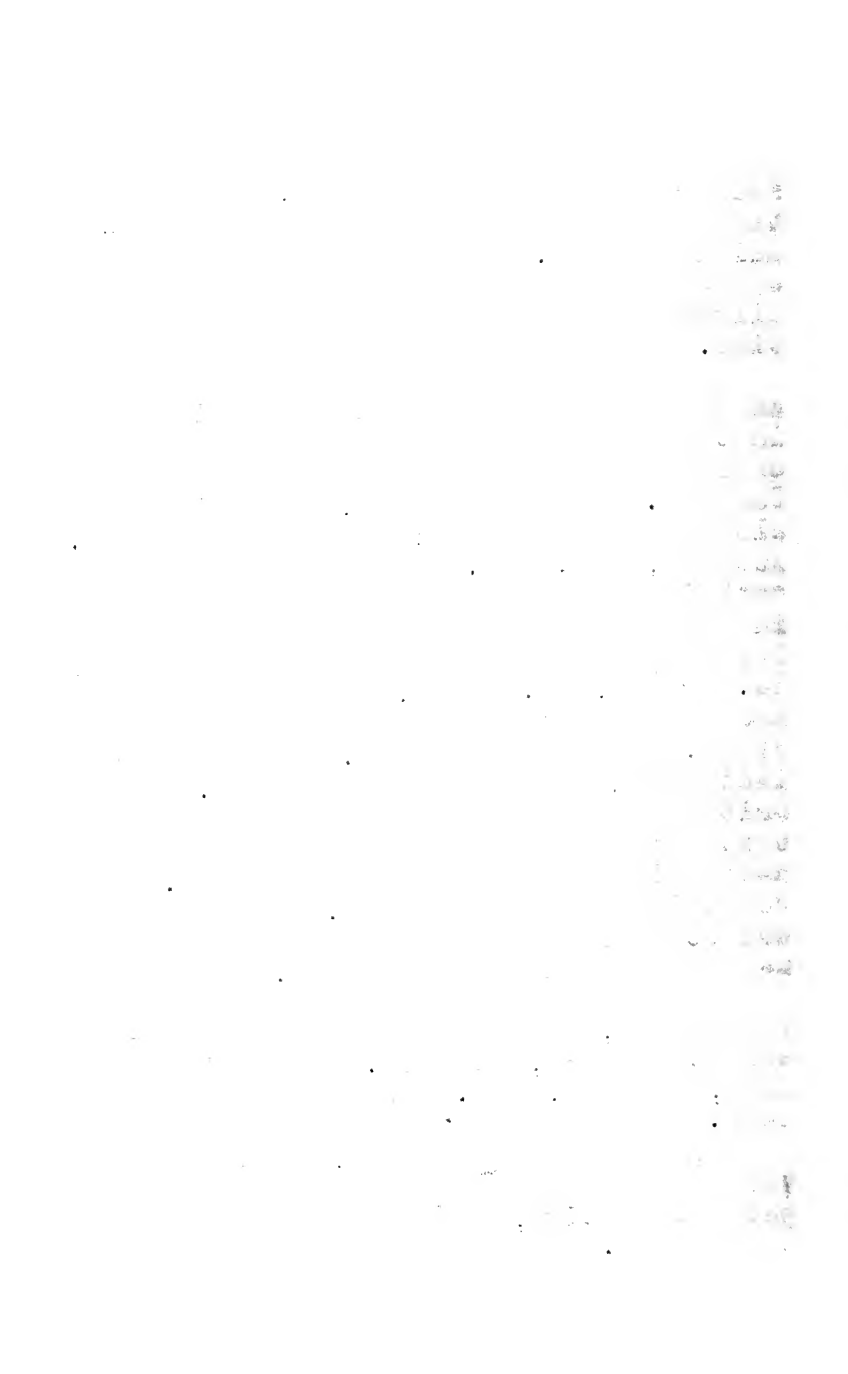


## I N T R O D U C T I O N

Father Julien Actorie (1803-1864) was the third Superior General of the Basilian Fathers. He drew up a Rule for the Novitiate in 1860 and may have compiled his meditations about the same time.

An English translation of these is found in two manuscripts belonging to the General Archives of the Basilian Fathers at Toronto. One manuscript, bound in blue cloth with the title: "Meditations de M. Actorie, Sup. Gen., traduction anglais", contains complete novenas of meditations in preparation for the feasts of the Presentation of the Blessed Virgin Mary, St. Joseph, St. Basil, and the first meditation for a novena before the feast of St. Francis of Assisi. There is no indication of previous ownership. The written page is 6 1/2" x 4 3/8" and the text which has been copied by several hands fills two thirds of the book. The remaining pages are blank. Pages have not been numbered nor have dates been assigned for the meditations.

The second, and slightly larger manuscript 8" x 5", has "St. Michael's College, Toronto, Ont." written on the fly leaf. The same hand has copied this books, numbered the pages, provided a table of contents and assigned dates for each meditation, possibly with a view to common use. The 131 numbered pages fill

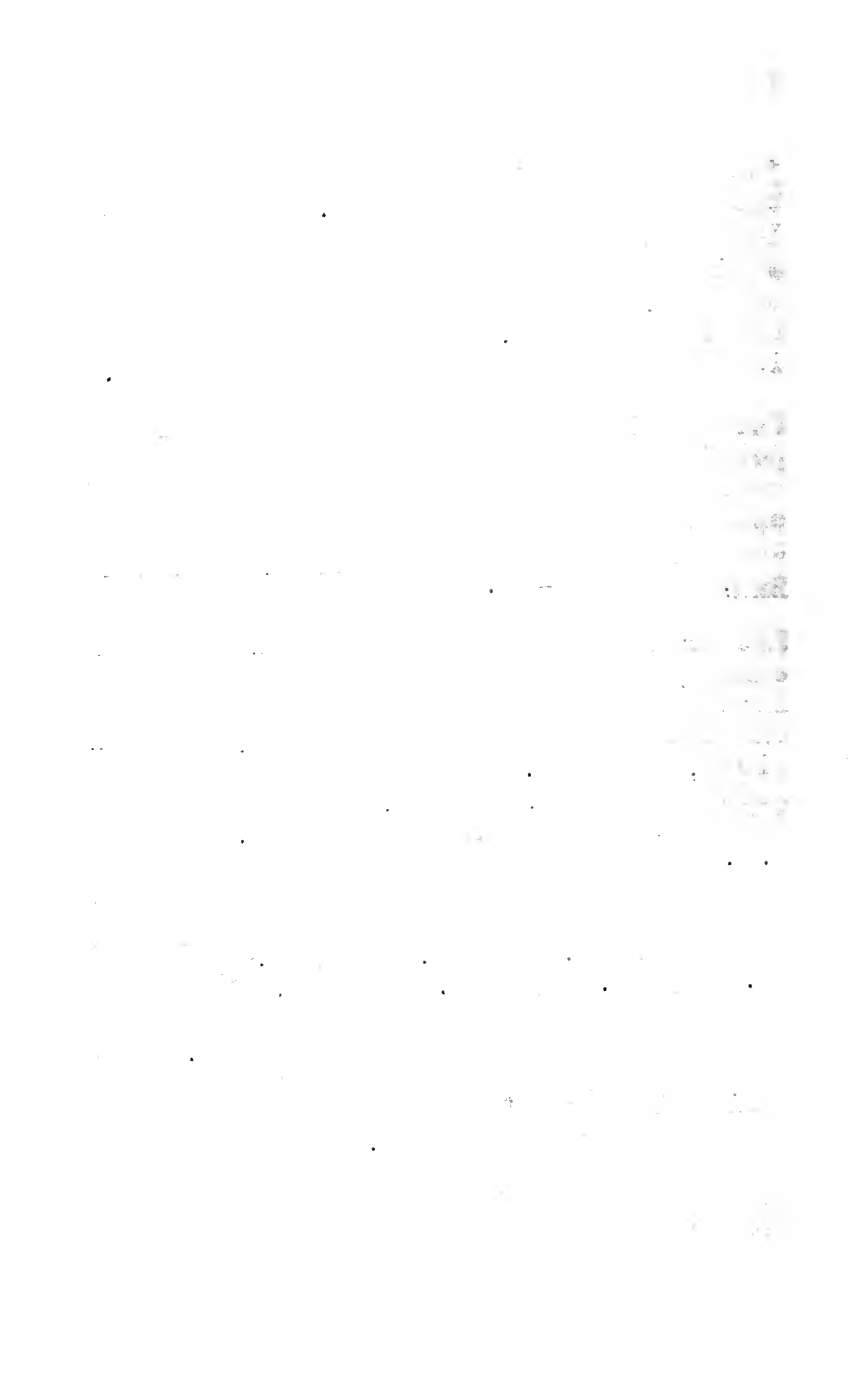


just over two thirds of the book with the remaining pages blank. The translation in this manuscript was used for making this copy with the exception of the meditation for the novena before the feast of St. Francis of Assisi which is found only in the other manuscript.

Father Michael Vincent Kelly (1863-1942) published a corrected translation of the meditations before the feast of the Presentation of the Blessed Virgin Mary in the 1930 edition of The Basilian Vademecum, pages 32-52.

Father Victorin Marijon (1851-1931) became Master of Novices in 1883 when an interprovincial Novitiate was opened at the College of Mary Immaculate, Beaconfield, England. At this time the Novitiates at Feysin, France, and Assumption College, Sandwich, were closed. Father M.V. Kelly made his novitiate year at Beaconfield and he has written his reminiscences of life there in The Basilian Volume 1: No. 5 (Oct. 1935) p. 94-95 and No. 6 (Nov. 1935) p. 112-115. He remembered that Father Marijon rarely used a book for the morning meditation. Instead he regularly prepared a suitable meditation and each day a novice wrote an English resumé of it.

The General Archives of the Basilian Fathers at Toronto contain two volumes

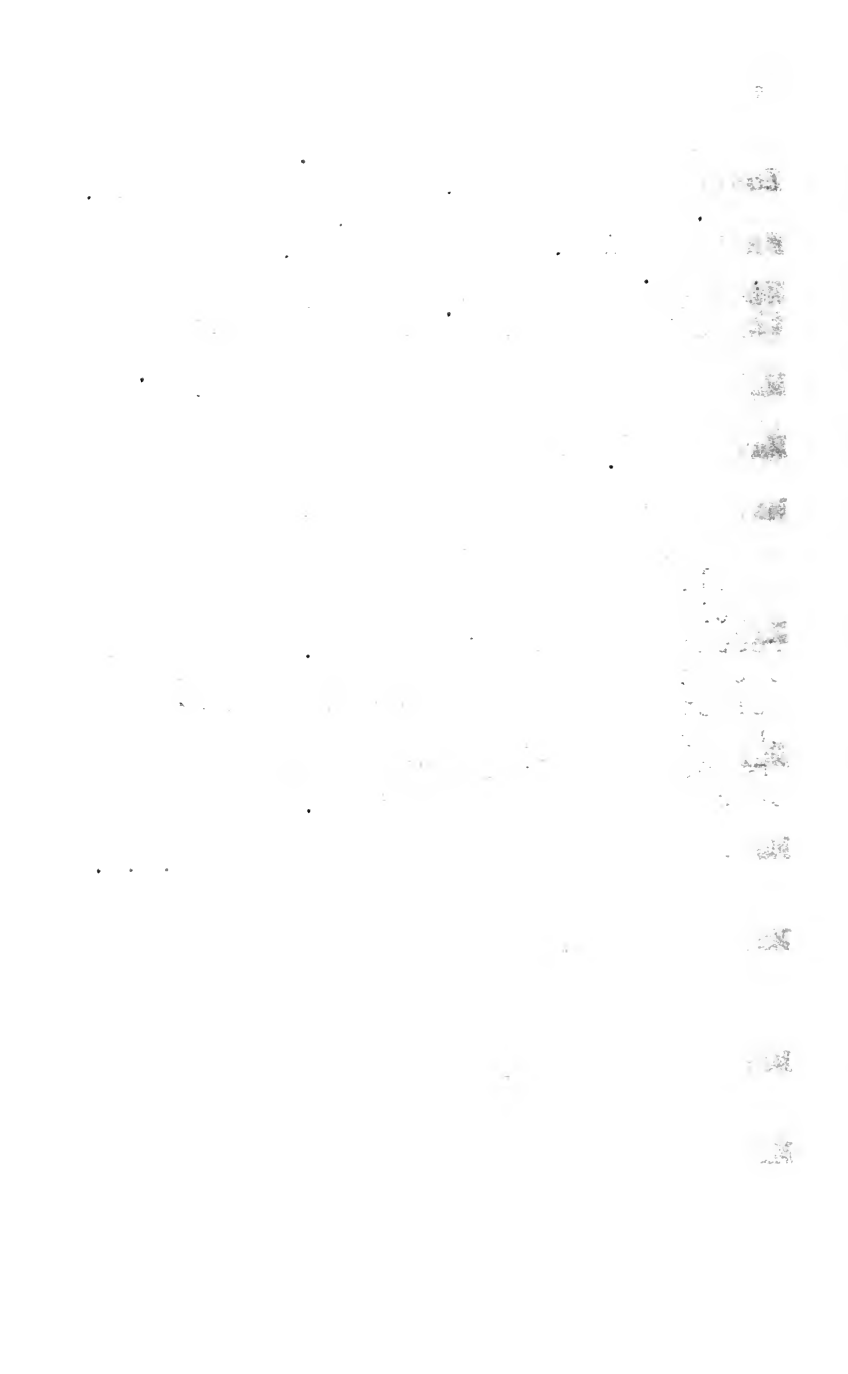




of these "Resumés Anglais". The first covers December 20, 1886 to October 17, 1887. The second volume, numbered "3" on the spine, covers June 9, 1888 to May 8, 1890. The page size for both volumes is  $7 \frac{7}{8}$ " x  $6 \frac{1}{4}$ ". The meditations in the second volume have been abridged more than those in the first volume. For this reason only those contained in the first volume have been used in making this copy.

Father Marijon was keenly interested in preserving the early traditions of the Basilian Fathers and the general and particular resolutions which head each resumé reflect this desire. The meditations copied in this volume were selected with a view to illustrating the practice of the Congregation in 1887 and more particularly the customs and teachings of the Novitiate.

R.J.S.



# TABLE OF CONTENTS

Introduction..... iii

## FATHER JULIEN ACTORIE

Meditations on Obedience before  
the feast of St. Joseph, March 19th

March 10 — Necessity of obedience. 1

March 11 — Advantages of obedience 4

March 12 — Obedience to the laws  
of God and of the  
Church..... 9

March 13 — Obedience to the apos-  
tolic constitutions and  
the decrees of bishops. 12

March 14 — Obedience to the con-  
stituted authorities... 16

March 15 — Obedience to the rules  
and the constitutions.. 19

March 16 — Obedience to Superiors,  
Confessors, in every-  
thing and to everybody. 22

March 17 — Characteristics of  
true obedience..... 25

March 18 — Of the remonstrances  
and observations that  
may be made to Superiors 29

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

FATHER JULIEN ACTORIE

Meditations on Vocation before the  
feast of the Presentation of the  
Blessed Virgin Mary, November 21st

November 12 —	Mary, pattern of fidelity to the grace of vocation.....	33
November 13 —	The three vocations..	38
November 15 —	Advantages of the vocation to community life.....	42
November 16 —	Excellence of community life.....	45
November 17 —	Effects of infidelity to the grace of vo- cation to community life.....	48
November 18 —	By what degrees a community becomes corrupt.....	51
November 19 —	On vocation to the Society of St. Basil.	55
November 20 —	How to make the grace of one's vocation to the Society of St. Basil fructify.....	59

.....

..

.....

.....

.....

.....

.....

.....

November 21 — Importance of our work, wisdom of the petty modifications of the first scheme.	63
-------------------------------------------------------------------------------------------------------	----

FATHER JULIEN ACTORIE

Meditations on Study before the  
feast of St. Basil, June 14th

June 5 — Necessity of study.....	67
June 6 — How to sanctify one's studies.....	71
June 7 — On the means of attain- ing great proficiency in our studies.....	76
June 8 — On the study of ecclesi- astical science.....	81
June 9 — On the study of profane science.....	85
June 10 — On the study of the human heart.....	89
June 11 — That we must cultivate the art of speaking, and how it is to be used....	94
June 12 — How to teach.....	97
June 13 — On moderation in work and on the care of our health.....	100

1972

1

2

3

4

5

6

7

8

9

10

11

12



FATHER JULIEN ACTORIE

Meditations on the love of God  
before the feast of St. Francis  
of Assisi, October 4th

First Meditation — Of the love of  
Jesus crucified..... 103

Second Meditation — The love of  
Jesus Christ in the Sacra-  
ment of the Altar..... 107

+ + + + +

FATHER VICTORIN MARIJON

A selection from the resumé of  
the morning meditations given at  
the Beaconfield Novitiate in 1887

Jan. 5 — Concerning the poverty of  
Jesus in the stable..... 109

Jan.10 — Concerning the fidelity  
of the Magi to the grace  
of their vocation..... 111

Jan.12 — The first degree of per-  
fect obedience..... 113

Jan.13 — The second degree of  
perfect obedience..... 115

Jan.14 — The third degree of  
perfect obedience..... 117



- Jan. 16 — The fourth degree of  
perfect obedience..... 119
- Feb. 10 — On humility of the will. 121
- Feb. 14 — Poverty as the basis of  
the religious life..... 123
- Feb. 15 — The Poverty of Jesus is  
the true model of  
religious poverty..... 125
- Feb. 16 — The Poverty of Jesus is  
the model of ours con-  
cerning clothes..... 127
- Mar. 2 — How great a pleasure  
devotion to St. Joseph  
gives to Our Lord..... 129
- Mar. 7 — The religious who usually  
commits venial sin must  
fear to be lost..... 131
- Apr. 18 — The necessity of good  
example in the holy  
priest..... 133
- Apr. 25 — Jesus in the Eucharist  
is the author of the  
religious virtues..... 135
- Apr. 28 — The Eucharist is the  
strength of religious and  
priests..... 137



- Apr. 29 — The Eucharist is the  
treasure of religious  
an priests..... 139
- May 6 — We must be prepared for  
death before its coming. 141
- May 11 — Jesus wishes that rel-  
igious live only on love  
and generosity..... 143
- May 13 — Jesus in the Eucharist  
wishes that religious  
visit Him very often.... 145
- May 15 — Jesus wishes that rel-  
igious by their virtues  
publish the benefits of  
the Eucharist..... 147
- May 16 — Jesus in His Sacrament  
wishes to be the consol-  
ation of religious..... 149
- May 25 — Jesus wishes that good  
religious approach Him  
with a perfect charity.. 151
- May 31 — Concerning the triumph  
of Our Lord entering by  
Holy Communion into the  
pure heart of the good  
religious and priest.... 153
- June 10 — The Importance of a  
good retreat..... 155

.....

.....

.....

.....

.....

.....

.....

- June 14 — Perseverance in good  
resolutions..... 157
- June 21 — St. Aloysius, patron of  
our Novitiate..... 159
- July 1 — The thought of death.... 161
- July 6 — Advantages of the  
religious life..... 163
- July 7 — Dignity of the religious  
life..... 165
- July 8 — In the religious life we  
live more purely..... 167
- July 10 — In the religious life we  
fall more seldom into sin 169
- July 11 — In the religious life we  
rise sooner from sin.... 171
- July 12 — In the religious state  
we live more cautiously. 173
- July 13 — In the religious state  
we receive more often  
the graces of God..... 175
- July 14 — In the religious life we  
have more rest to serve  
God..... 177
- July 17 — In the religious state  
we die more confidently. 179





July 18	— The religious will be sooner purified in Purgatory.....	181
July 19	— The religious is reward- ed more magnificently...	183
July 21	— Vocation to the relig- ious life.....	185
July 22	— Vocation to the religious life.....	187
July 24	— Vocation to the religious life.....	189
July 25	— Vocation to the religious life.....	191
July 27	— The religious state.....	193
July 28	— The religious state.....	195
Aug. 3	— Vocation to the sacerdotal state.....	197
Aug. 4	— Vocation to the sacerdotal state.....	199
Aug. 5	— Devotion to the Sacred Heart.....	201
Sep. 30	— Our salvation proceeds from prayer.....	203



# C o n t e n t s

xiv

Oct. 1 —	Concerning the love of Mary for prayer and orison.....	205
Oct. 2 —	Concerning the necess- ity of mortification for religious.....	207
Oct. 16 —	On the means of obtain- ing our special end....	209
Oct. 17 —	The end of our dear Community.....	211

.....

.....

.....

.....

MEDITATIONS OF FATHER JULIEN ACTORIE

On Obedience

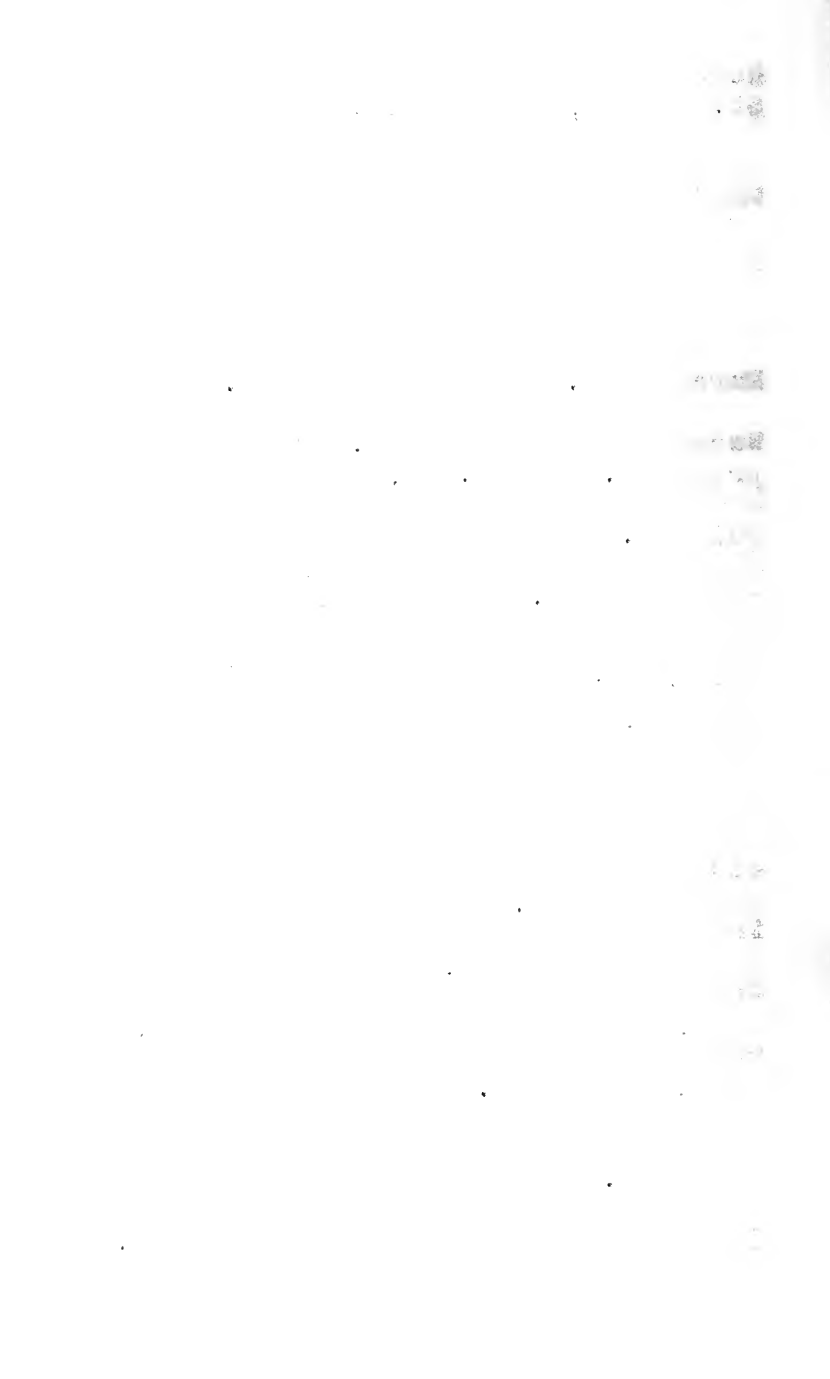
---

March 10th. First Meditation.

Necessity of obedience. "Obey your prelates." (Heb. 13, 17)

Point I. Experience proves the necessity of obedience. No family, or city, or state; no army, or parliament, no council, or society of any kind has ever been distinguished by intelligence that has not been also characterized by subordination. Engage two or three men in any occupation, and you will see them, before taking any other step, elect a captain.

Point II. The necessity of obedience is grounded in the nature of things. In



fact, all order supposes a regular gradation and connection of parts; this is true as of the physical world, where indpendence of the parts would be chaos, so of the society of the perfect in heaven where God will be all in all. Man comes into the world weak and ignorant — a prey to a thousand sinful passions; he, therefore, needs guides in both religion and civil society. Difference of opinions, variety of dispositions, passions, prejudices, interests — all prove the maintenance of a respected authority to be the necessary condition of the existence of communities.

Point III. The necessity of obedience is shown by divine institution, by the

10

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30



example of Jesus Christ and the Saints. Submission to authority, whatever its name and attributes, is commanded in innumerable places in Holy Scriptures.— Honor thy father and thy mother; render unto Caesar the things that are Caesar's; he that heareth you, heareth me, and he that despiseth you, despiseth me. — It would be easy to multiply quotations, but these are sufficient. Jesus, Mary and Joseph respected all laws, both human and divine; the Church has ever condemned a turbulent and revolutionary spirit; the Saints have, at all times, given us examples of the most perfect obedience.

"He humbled Himself, being made obedient unto death, even the death of the cross". Philipp. 2, 8

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

121

122

March 11th. Second Meditation.

Advantages of obedience.

"An obedient man shall speak of victory"  
Prov. 21, 28

Point I. Advantages to society: A community composed of members perfectly obedient would be indestructible and happy, and its power would be irresistible. In this, our holy militias resemble the armies of the world, which are kept together only by discipline; union of wills maintains the peace and joy of the Holy Spirit among them; the concentration of their strength in one arm gives them a power of resistance and of action that may defy all trials. It is by the firm establishment of its hierarchy that the Roman Church rises

1900

1901

1902

1903

1904

1905

1906

1907

1908

1909

1910

1911

1912

1913

1914

1915

1916

1917

1918

victorious from all its combats; it is by the practice of obedience that the religious orders are become the most energetic instrument that God has placed at the disposal of His Church. When Luther gave the signal for a revolution that would have extended its ravages from one end of the world to the other, God raised up the Society of Jesus to combat the spirit of faction by the spirit of obedience; and it has performed its task so well that, for three hundred years, it has merited the glorious honor to be a target for the hatred, the calumnies and the persecutions of all enemies of the true faith.

Point II. Advantages for individuals:  
If there is a means of refraining from

100

10

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

sin and of rendering all our works meritorious, it is found in obedience. One never sins, but by his own will, and obedience leaves us no will of our own; a man can merit a happy eternity only by the works he has performed under the influence of grace, and obedience has the virtue of giving a supernatural value to our most trivial actions. God has been pleased to give us, in the person of many of our brothers, models of perfect obedience, in order to establish among us traditions of respect for authority and habits of discipline and submission. Let us ask of God, through the intercession of St. Joseph, to grant us a clear apprehension of the importance of obedience.





Point III. Advantages with regard to the work we are given to do. Success is in the hands of God; neither he that planteth, nor he that watereth is anything; it is God who gives the increase. Without doubt, He will bless the labors of the humble, obedient priest who goes and comes and stops at the word of his superiors; who, in everything and everywhere, is like a tool in the hands of the mechanic. But He will withdraw His graces from the proud priest, who gives himself his own mission, forgetting that his ministry might be cursed with sterility, according to the words of St. Paul. *Quomodo praedicabunt nisi mittantur?* It is impossible that God should bless work with a holy success

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

that begins in the spirit of insubordination and indiscipline. Let us imitate the beautiful example of St. Joseph who did not set out for Egypt or return to Nazareth till he was commanded by the Angel to do so.

"Poverty and shame to him that refuseth instruction." Prov. 13, 18

100

100

100

100

100

100

100

100

100

100

March 12. Third Meditation.

Obedience to the laws of God and of the Church.

"Fear God and keep his commandments for this is all man." Eccl. 12, 13.

Point I. We must begin and end by the observance of the commandments of God and of the Church. Let us not deceive ourselves: we may lose our souls even in our holy vocation: a single mortal sin is sufficient, and nothing is easier than to fall into one. Let us watch and pray, for the enemy is ever on the alert and seeking to catch us unawares. What advantage will it be to us to have labored for the salvation of others if we ourselves are cast away?

Point II. No degree of devotion or

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

charity, no revelation, no labor, no privilege can dispense us from the observances of the law. God grant that we be always as thoroughly convinced of this as we are today and that the diabolical fascinations, so fatal to so many men who believed themselves on the road to perfection, may never turn us aside from the sure path of the fear of God, the fear of ourselves and the faithful observance of the commandments.

Point III. The pride of learning begets the spirit of schism and heresy, presumptuous self-confidence ordinarily draws men into frightful sins. Now, sins against faith and morals, into which so many great men have fallen,

1. 1. 1.

2. 2. 2.

3. 3. 3.

4. 4. 4.

5. 5. 5.

6. 6. 6.

7. 7. 7.

8. 8. 8.

9. 9. 9.

10. 10. 10.

11. 11. 11.

12. 12. 12.



soon bring us to trample under foot all laws, human and divine. Let us always beg of God, with all possible earnestness, through the infinite merits of Jesus Christ, and the intercession of His Glorious Mother and St. Joseph, that no member of our society may ever abandon his faith or become depraved in morals.

"Blessed is that servant whom, when his Lord comes, he shall find so doing."

1. The first part of the report is a general introduction to the subject of the study.

2. The second part of the report is a detailed description of the methods used in the study.

3. The third part of the report is a discussion of the results of the study.

4. The fourth part of the report is a conclusion and a list of references.

5. The fifth part of the report is a list of appendices.

6. The sixth part of the report is a list of figures and tables.

7. The seventh part of the report is a list of footnotes.

8. The eighth part of the report is a list of symbols and abbreviations.

9. The ninth part of the report is a list of acknowledgments.

10. The tenth part of the report is a list of references.

11. The eleventh part of the report is a list of appendices.

12. The twelfth part of the report is a list of figures and tables.

March 13. Fourth Meditation.

Obedience to the apostolic constitutions  
and the decrees of Bishops.

"If he shall not hear thee, let him be  
to thee as the heathen and the publican."  
Mat. 18, 17

Point I. Our Lord said to St. Peter:

"Feed my lambs; feed my sheep." In another place: "Thou art Peter and upon this rock I will build my church, and the gates of hell shall never prevail against it." And, "I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, it shall be bound also in heaven, and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." Let us love the Church of Rome, let us be her dear children; may this love and



this fidelity become characteristic of our society. When any dispute shall arise among orthodox christians, let us await with respect the decision of the Holy See; and when the Vicar of Jesus Christ shall have spoken, let us submit without hesitation and without reserve. Let us always say with our forefathers: "Where Peter is, there is the Church."

Point II. St. Paul, the Apostle, teaches us that God has appointed Bishops to "rule the Church of God." To introduce anarchy and to substitute his own opinion for legitimate authority; is the greatest crime a priest can be guilty of. Let us continue always in communion and good understanding with

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

our chief pastors, without policy, or interested views, but cordially, sincerely and as becomes men of faith. Let us ever side with authority; let us dread even the shadow of division.

Point III. The spirit of filial obedience to our Bishop is so much the more necessary for us as it will be our duty to inspire our students therewith, particularly those young clerics whose education will be confided to us.

Happy the diocese where, according to the words of the prophet, the priests are in the hands of the chief pastor: *tanquam sagillae in manu potentis.*

Happy the teachers who have formed such priests!

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000



St. Joseph, to whom Jesus and Mary were obedient, submitted to the priests of his time, though he knew they were soon to be rejected, and how can we refuse obedience to those whom Jesus Christ has invested with the plenitude of an immortal priesthood?

"Well done good and faithful servant."

10/10/20  
10/10/20

10/10/20

10/10/20

10/10/20

10/10/20

10/10/20

10/10/20

10/10/20

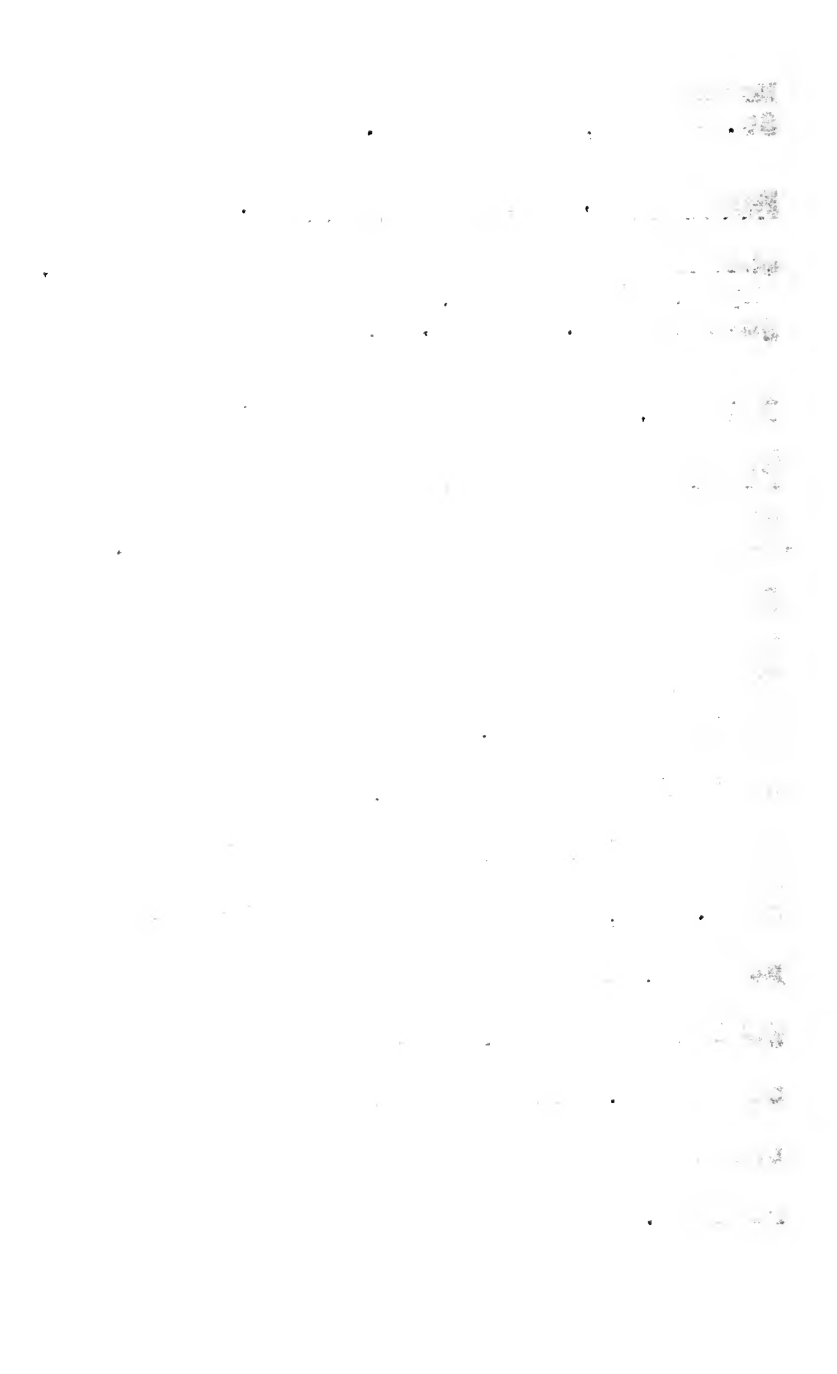
10/10/20

10/10/20

March 14th. Fifth Meditation.

Obedience to the constituted authorities.  
"By me kings reign, and lawgivers decree  
just things." Prov. 8, 15

Point I. Our little society is not yet firmly established, and it has seen the downfall of four or five governments. It has been able to sustain itself only by the prudence and the extreme reserve of its superiors, who have been always unwilling to take part, whether at home or at a distance, in any political movement. If, in extraordinary circumstances, one has departed from this judicious course, he has not been slow to repent. Let us faithfully preserve these traditions of wise and prudent reserve.



Point II. Come what will, and no matter what circumspection in acts and words current events may force upon us, let us remain faithful to our principles, and never allow ourselves to be seduced by the promises of parties or the chimeras of innovators. Let us not forget that the spirit of revolution is the offspring of heresy and anti-christian philosophy, and that, according to the saying of Jesus Christ, "A bad tree cannot bring forth good fruit."

Point III. Let us render unto Caesar the things that are Caesar's and unto God the things that are God's. As long as the powers of this world demand nothing that is opposed to the law of God, let us obey them even in things

1001  
1002

1003

1004

1005

1006

1007

1008

1009

1010

1011

1012

1013

1014

1015

1016

1017

1018

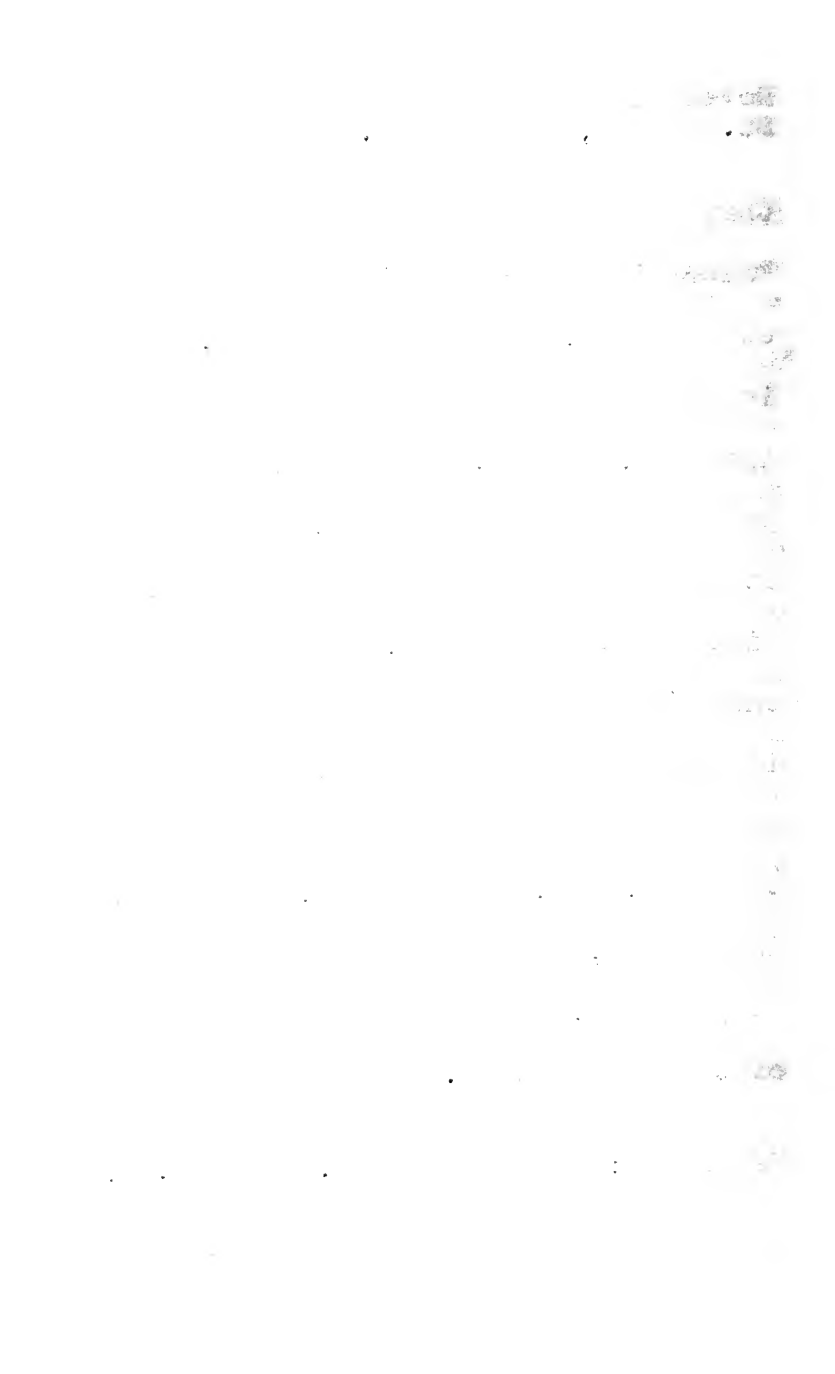
1019

1020

that may not be just and reasonable —

"Subditi estote dominis non tantum bonis et modestis, sed etiam dyscolis." This is the injunction of the Prince of the Apostles, and St. Paul wishes us to pray for all in authority: "ut quietam et tranquillam vitam agamus in omni pietate et castitate". But should any one ever happen to require of us what is contrary to conscience, let us remember that it is better to obey God than men, and, if needs be, let us fly into Egypt, after the example of the Holy Family, to return only on the death of the persecutors.

"Fear God: honor the king." I Pet. 2,17





March 15th. Sixth Meditation.

Obedience to the rules and the  
constitutions.

"And whosoever shall follow this rule,  
PEACE BE UPON THEM, and mercy."  
Gal. 6, 16

Point I. Obedience through a spirit  
of faith, because God, the first author  
of a rule, ordains it; through love for  
the community, because it can subsist  
and prosper only by respect for its  
established rules; through zeal for the  
glory of God and the salvation of our  
neighbor, because this is the best means  
of procuring it.

Point II. Obedience in everything: in  
the most trivial as in affairs of the  
greatest moment, because the slightest  
infractions may have grave consequences

1911

1912

1913

1914

1915

1916

1917

1918

1919

1920

1921

1922

1923

1924

1925

1926

1927

1928

1929

1930

1931

1932

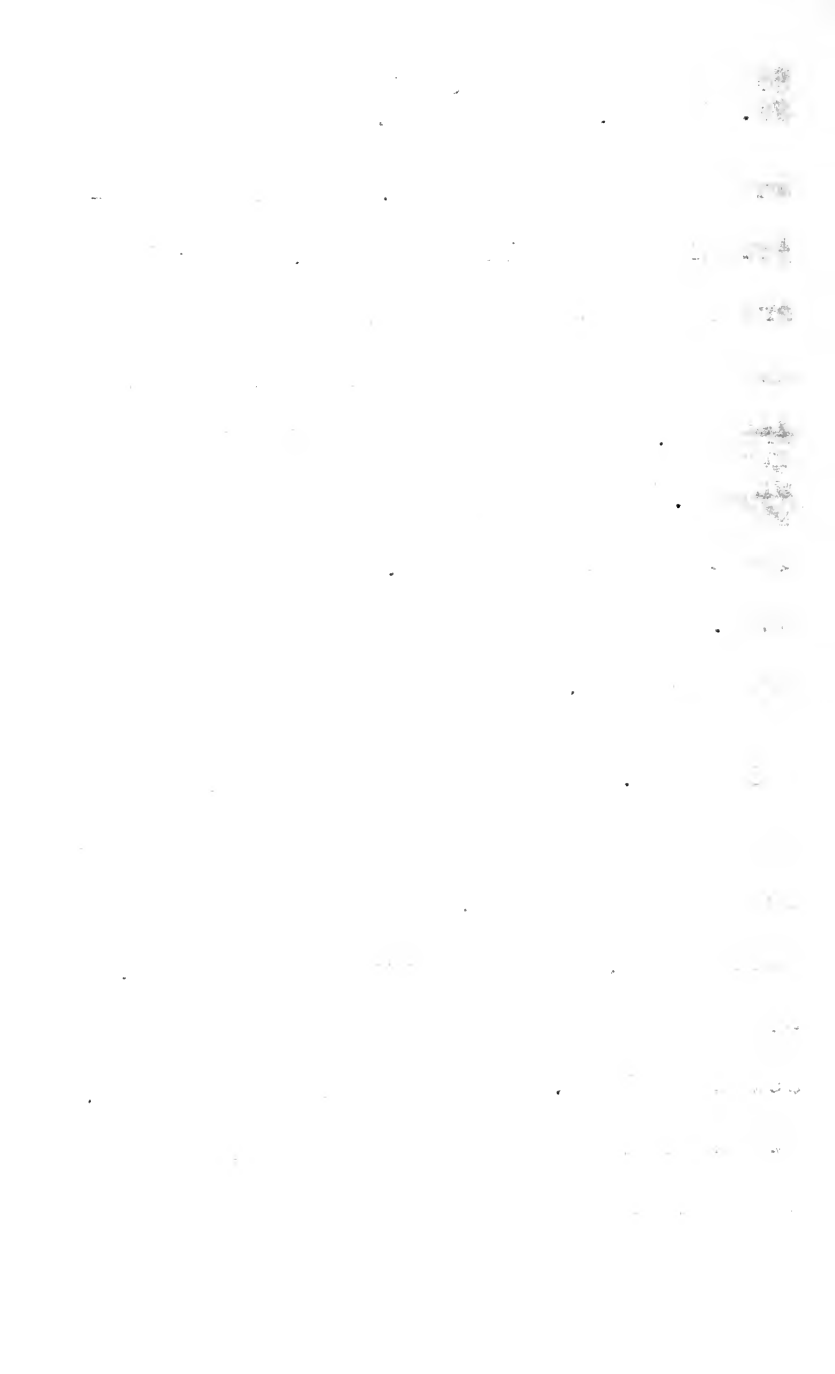
1933

1934

1935

and lead to relaxation. Faults of forgetfulness and inadvertence, or frailty are little to be feared, if deliberate and habitual they are seriously to be dreaded, however light the failings may appear. The devil begins by petty temptations, confident, if we yield to them, of gradually drawing us into great crimes.

Point III. Obedience everywhere, alone as well as in the presence of our Superiors and confreres. "Non ad oculum servientes, quasi hominibus placentes, sed servi Christi facientes voluntatem Dei ex animo". Travelling, in vacation, at all times and in every place, let us walk under the eye of God who shall



judge us and who alone has the power to  
reward and punish us. "Ambula coram me  
et esto perfectus."

"He that is faithful in that which is  
least is faithful also in that which is  
greater; and he that is unjust in that  
which is little, is unjust also in that  
which is greater." Luke 16, 10

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

March 16th. Seventh Meditation.

Obedience to Superiors, Confessors, in everything and to everybody.

"He was subject to them." Luke 2, 51

Point I. Let us admire our Divine Model in His submission to the slightest wishes of Mary and Joseph, and, profiting by this beautiful example, let us obey our Superiors with a respectful affection, regarding them as our fathers; let us obey them without murmur, without chagrin, even anticipating their wishes. Let us fear to restrain them in the exercise of their authority or to give them reason to dread our opposition to their measures.

Point II. Let us choose our Director and our confessor with precaution, but

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115



in the Community alone, because we ought to be directed as Basilians, and only a Basilian can profitably and fittingly direct a Basilian. And then let us not expose ourselves by this means to the risk of throwing the House open to a spirit which is not ours — a thing so much the easier, as our Confessor and our Director ought to have full power over us in things piritual, and as it is our duty to obey them in all simplicity as God Himself.

Point III. We are living under the government of Providence; it is God that sends us cold and heat, sickness and health, amiable and disagreeable confreres, docile and unruly students, agreeable and painful accidents,

1000  
1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

aridities, interior darkness, and the joy and light of the Holy Ghost. Let us be always mild, patient, resigned, prompt to renounce our own will, and do that of others; such is the desire and such the example of our Beloved Master.

"And whosoever shall force thee to go one mile, go with him other two."

"Father, not as I will, but as Thou wilt." The happiness and perfection of Basilians depend on this disposition of heart, and this we ought to beg of God, without ceasing, through the intercession of the Blessed Virgin and St. Joseph who were always so eager to do each other's will.

"Obedience is better than sacrifices."  
1 Kings, 15, 22

1878

1879

1880

1881

1882

1883

1884

1885

1886

1887

1888

1889

1890

1891

1892

1893

1894

1895

March 17. Eighth Meditation.

Characteristics of true obedience.

"Who rising up, took the child and his  
Mother by night, and retired into Egypt."  
Matt. 2, 14

Point I. Let us study in St. Joseph  
the characteristics of true obedience.  
The angel bids him go into Egypt; he  
sets out immediately, without deliber-  
ation, without hesitation, without  
waiting for the return of day. Such is  
obedience: prompt, joyful, eager, it  
knows neither murmur nor delay. The  
obedient religious goes, comes, moves  
back and forth, and stands still at  
his superior's voice, as the soldier  
at the command of his Captain.

Point II. St. Joseph had very often

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

many powerful reasons not to execute the orders he received; but the moment God spoke, he made humble submission of his will and judgment. The reason is that true obedience is all this and not a whit less. God, Who loves Communities and whose Providence watches over them with paternal care, knows where to find suitable superiors for them. The defects of men in authority are sometimes as useful as their good qualities, and their imprudent acts wiser than the wisdom of their inferiors in power. More than one proof of this might be found in the history of our own Congregation.

Point III. St. Joseph, under the name of husband is ordered to protect a young

101  
36

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120



virgin, to receive as spouse her, whom he had at first thought of putting away as criminal, to render all the duties of paternity to an infant whose father he was not, and he obeys with the same simplicity and the same eagerness as if nothing difficult or extraordinary had been required of him. When God speaks, no matter by what organ He communicates His Will, let us pay no attention to pain or difficulties, or to the prejudices of the earthly man; let us not recoil even before what seems impossible. What God commands is always good, just, proper, and, we may add, easy, when, regarding ourselves as nothing, we rely only upon the aid from on high. Happy above all others the man, to whom this



Novena for the feast of  
St. Joseph, March 19th.

28

beautiful passage of the Bible applies:

"He left not one thing undone of all  
the commandments which the Lord has  
commanded." Josue 11, 15.

107

107

107

107

March 18. Ninth Meditation.

Of the remonstrances and observations  
that may be made to Superiors.

"I withstood him to the face, because  
he was blameable." Gal. 2, 11.

Point I. When there is room for doubt  
we must always presume that the will of  
our superior is good and just; but if,  
which may God avert, it became evident  
that his orders were contrary to the  
laws of God and of the Church, or to  
the apostolic institutions, or tended  
to introduce schismatical or heretical  
sentiments into the Community, it would  
then become a duty to resist, because  
an authority loses all claim to obedi-  
ence when it ceases to submit to superior  
authority, and a man overturns all order  
in preferring an inferior to higher

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

121

122

authority. Many Communities, because they forget these principles, have been the cause of much trouble to the Church and great scandal to the faithful.

Point II. These evils are rare, and let us hope that, by the divine bounty, our Congregation may be preserved from them; still, we shall always have superiors who will be unable to see everything with their own eyes, who will be deceived or prepossessed, and the common interest will more than once require observations and remonstrances to be made to them. The spirit of obedience does not forbid this; it only requires that these representations be made with respect and a willingness to submit, should they not be taken into consider-

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120



ation. Obedience does not even exclude fraternal correction, for this is one of the greatest advantages of the community life. Why, then, withhold it from superiors whose burden is already so heavy?

Point III. Whatever may happen, or to whatever trials we may be exposed, let us not forget that we are forbidden to speak of the defects of our superiors, and above all, to make them known to strangers. It is a kind of outrage against a family to divulge its secrets: let us never be guilty of anything so base, and let us dread the lot that wretched son who was cursed for not having concealed his father's shame.

2000

1000

500

250

125

62.5

31.25

15.625

7.8125

3.90625

1.953125

0.9765625

0.48828125

0.244140625

0.1220703125

0.06103515625

Novena for the feast of  
St. Joseph, March 19th.

32

"Honor thy father and thy mother that  
thou mayest be long-lived upon the  
land." Exodus 20, 12

+++++

1900

1900

1900

MEDITATIONS OF FATHER JULIEN ACTORIE

On Vocation

---

November 12. First Meditation.

Mary, pattern of fidelity to the grace of vocation.

"Hail full of grace". Luke 1, 28

Point I. Having paid our religious respects to that incomparable child who, this day, presents herself in the temple, we will admire the faithfulness and the zealous haste with which she answers the divine call of grace. True, she must rise to a more than angelical purity in order to be qualified to become the Mother of God and serviceable to men in character of their mother; but indeed, how many a special and pre-

100

100

100

100

100

100

100

100

100

100

100

100

100

eminent grace has she not received from the time of her Immaculate Conception until that of her most blessed death! Yet, just as though she had everything to fear, she flies from the world at an age when sin is not as yet possible, and betakes herself to the temple to shield herself there under the wing of God and the safekeeping of his priests. Here again she continues steadily in the exercise of an uninterrupted prayer, of a timorous vigilance and matchless humility. What an example, and, at the same time, what a rebuke for man!

Point II. Having become the Mother of God, Mary seeks not to avoid the performance of the duties which this exalted

1904

1905

1906

1907

1908

1909

1910

1911

1912

1913

1914

1915

1916

1917

1918

1919

1920

1921

1922

1923



rank imposes on her. Joyfully and with love, and with a deference that is mingled with a holy and reverential fear, does she perform for her divine Babe services the very humblest but which she would not share with the angels that hover round his hallowed cradle. Doubtless, she is thankful for her poverty which multiplies her cares and her labors, and never allows her, for one moment, to forget her anxious attendance on the precious charge for which she will be held responsible to God and man. Mary did faithfully fulfil her mission, and all generations shall voice to her grateful praise.

Point III. Through the active strength with which God had endowed her soul,

1000

1001

1002

1003

1004

1005

1006

1007

1008

1009

1010

1011

1012

1013

1014

1015

1016

Mary found herself equal to all the offices to which Providence had called her. For three and thirty years, her maternal love, which was that of a saint, for her Jesus had received daily increase. Quick as a flash God asks of her the sacrifice of this Son that she loved so much... And it is here Mary begins to discharge her duties towards mankind. To fulfil these she rises above self and far surpasses the martyrs in constancy, or Abraham in faith; and, in her own weak frame, she stifles an anguish which would have broken the stoutest hearts. But she was destined to watch over a second cradle: the Infant Church appeals for her help, her examples and her prayers; and so, she

1200  
1200

1200

1200

1200

1200

1200

1200

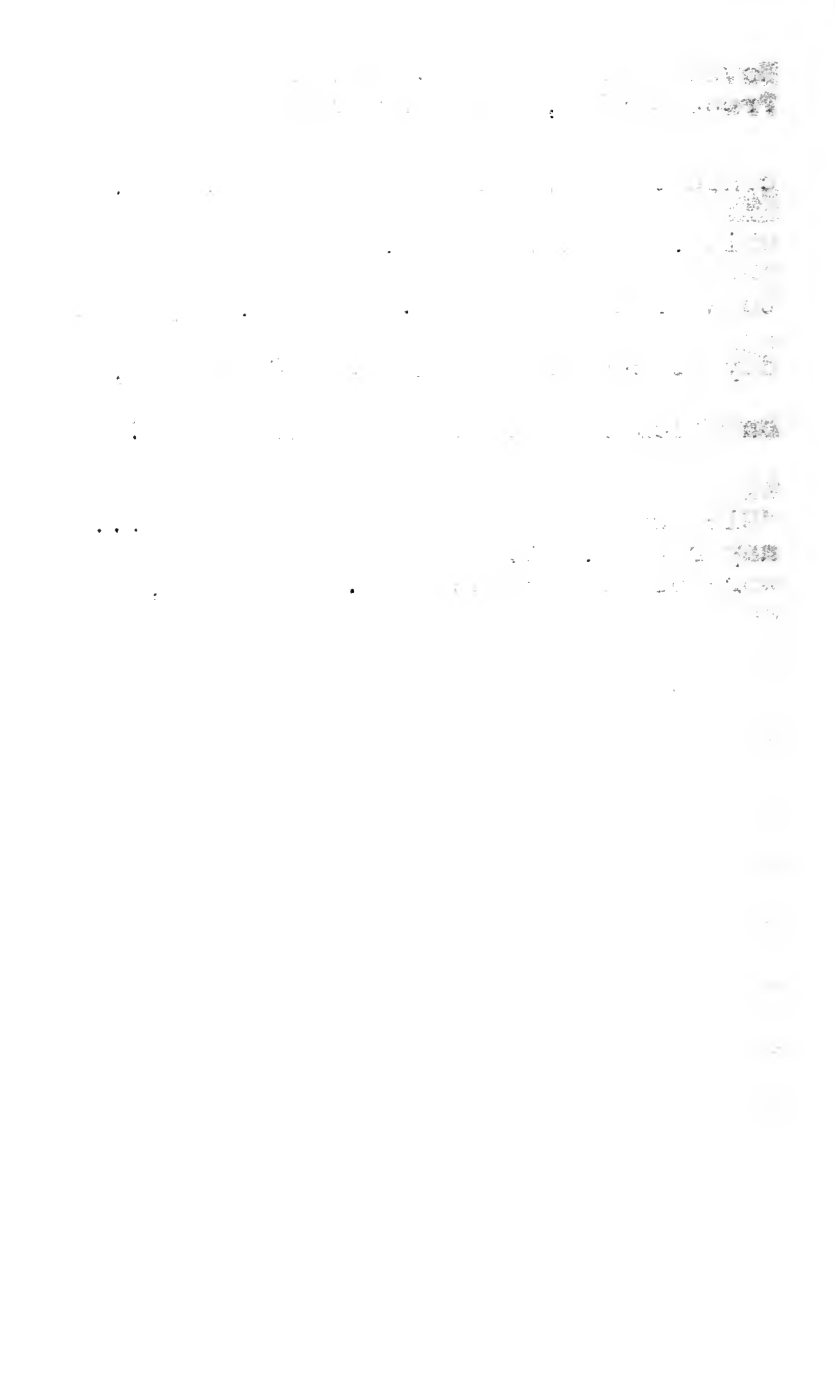
1200

1200

1200

consents to outlive her own dear son,  
while, for love of us, she dooms herself  
to a prolonged exile. O Mary, may that  
day be cut off the number of my days,  
on which I shall cease to love thee!

"Blessed is the womb that bore thee...  
nay rather, blessed they who hear the  
word of God and keep it." Luke 11, 28



November 13. Second Meditation.

The three vocations.

"See your vocation". I Cor. 1, 26

Point I. We have been called to Christianity, to the priesthood, and to community life. Each one of these callings imposes on us duties peculiar to itself. As Christians, let us remember that being disciples of Jesus Christ, we should take pride in being able to regulate our actions and our words by the examples and words of our divine Master. Alas! Do not the followers of the chief schoolmen and heresiarchs think they are bound to do as much as this for their masters, while we, perhaps, have hitherto left the

1897

1898

1899

1900

1901

1902

1903

1904

1905

1906

1907

1908

1909

1910

1911

1912

1913

1914

1915



counsels of Jesus Christ unheeded and cut off from His precepts what did not seem of very great consequence! If so, how little we resemble Mary who, long before the promulgation of the New Law, was so faithful to practise its every maxim.

Point II. As priests, we must, like Mary, tenderly love Jesus Christ to Whom we give sacramental life, and keep vigilant custody over this body, for fear of its being profaned or given to the unworthy. It is our duty to look to the decoration and cleanliness of His tabernacle and sanctuary, to inspire respect for the holy place by our words and examples and to do everything that

Nov 01  
1901

1902

1903

1904

1905

1906

1907

1908

1909

1910

1911

1912

1913

1914

1915

1916

1917

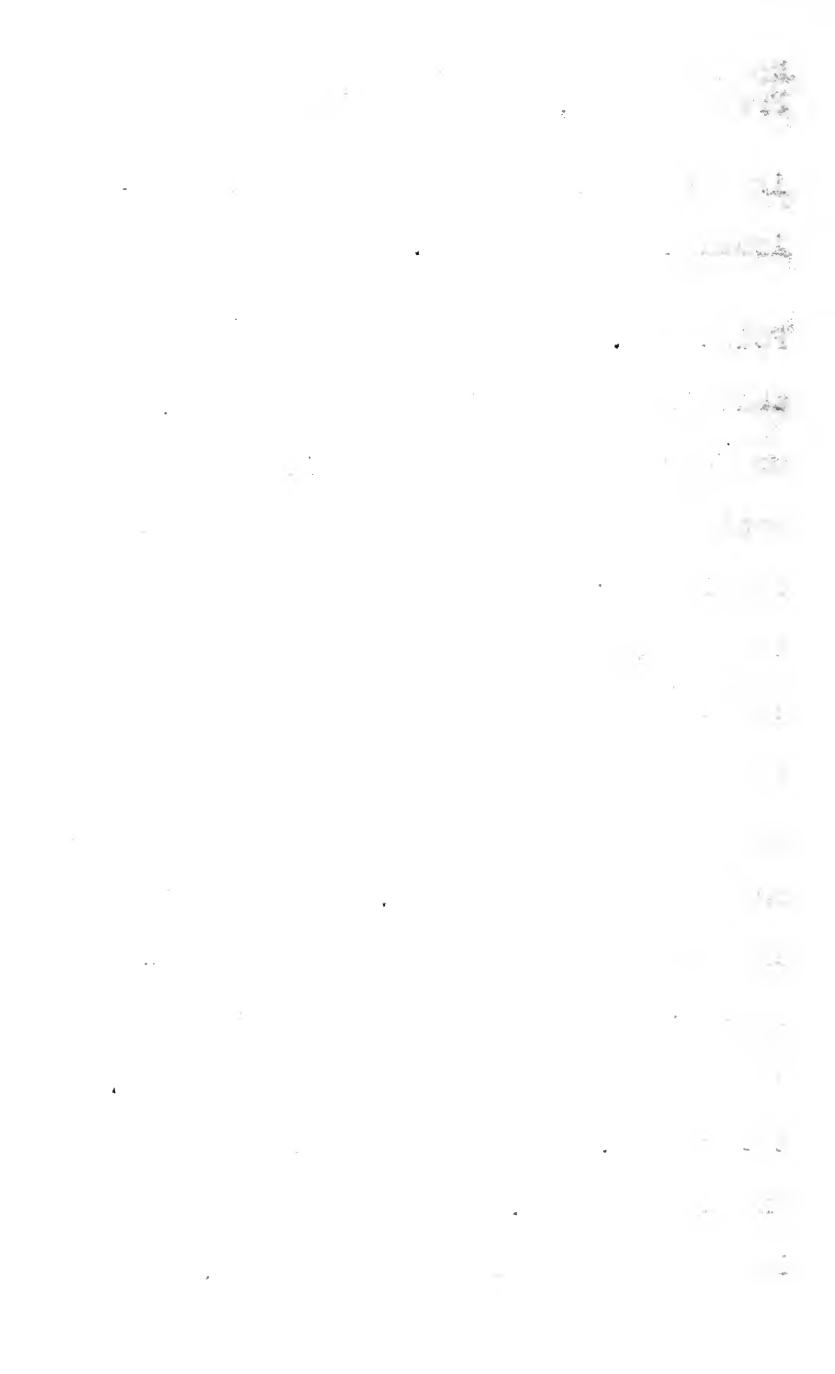
1918

1919

1920

is done in the House of God with seriousness and modesty.

Point III. As members of a community that is not yet firmly established, let us fear lest by our dispositions or actions we hinder God's designs concerning it; let us be careful neither to say nor to do anything that may constitute a bad precedent in the future; rather let us be solely bent on laying good foundations upon which our successors may build securely. The founding of a community is a difficult undertaking; if we wish to compass it we must be prepared to welcome all sacrifices. Afterwards, when it shall please God to expand our work, when the little plant is become a tree, the same cares, the



same devotedness will yet be necessary:  
for as much effort is required to  
hasten growth as to impede decay.

"Behold the handmaid of the Lord, be  
it done unto me according to thy word."  
Luke 1, 38

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

November 15. Third Meditation.

Advantages of the vocation to community life.

"There is no man who hath left house or brethren, or sisters, or father, or mother, or lands for my sake and for the gospel, who shall not receive a hundred times as much now in this time, and in the world to come life everlasting." Mark 10, 29-30

Point I. The advantages of the community life are so great that it was God's wish that His most Blessed Mother should enjoy them. Mary found these advantages indeed in the temple, at Nazareth, and in the rising church; and as such advantages are more particularly set apart for inferiors, Mary chose always to live in dependence.

Point II. The temporal advantages of the

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100



community life are obvious. The individual members of a community have not to look after present material wants and need have no anxieties about future ones: answerable for their respective employments only, they live in a circle of friends and brothers at whose hands they are sure to find counsel and help amid all the straits of life.

Point III. The spiritual advantages of community life are more unquestionable yet: this is true especially of well regulated communities that have kept their first fervor. It is by hearsay only that religious know the dangers to which secular priests are exposed; for, a life spent in retirement, together with the wise provisions of a rule and the vigil-

100  
100

1000

1015

1000

10000

10000

10000

10000

10000

10000

10000

10000

10000

10000

10000

10000

10000

10000

10000

10000

ance of superiors, is itself a kind of bulwark against temptations. But if, for all that, falls unfortunately happen in such a place, the examples, the prayers and counsels of devout confreres allow us not to suppose that the offender will persevere in his sin. In a word, occasions of sin are seldom met with in good communities, whereas the means to help pickup him who falls are numerous.

"Did you want anything? But they said: nothing." Luke 22, 35

1908

1909

1910

1911

1912

1913

1914

1915

1916

1917

1918

1919

1920

1921

1922

November 16. Fourth Meditation.

Excellence of community life.

"You are the light of the world, you are the salt of the earth." Matt. 5

Point I. Religious orders may be regarded as special, select, reserve bodies to whom the Church may safely entrust certain essential works, as they alone are able to come to her rescue in times of difficulty. Christianity stands as much in need of them as the army stands in need of cavalry to scour the country, of good artillery to carry on sieges and of picked soldiers to turn the scales of victory. Let us not wonder, then, if our divine captain has kept special blessings in store for this holy militia, if the Church has

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

121

122

123

124

125

126

127

128

129

130

131

132

133

134

135

136

137

138

139

140

141

142

143

144

granted them the privilege of self-government under their rule, or if the State has endowed them with proprietary powers as forming morally but one person.

Point II. In the designs of God, religious bodies are constituted to be the guardians of doctrine, of knowledge, and of ecclesiastical traditions. It is in the silence of retirement that men have ripened into theologians, doctors and apologists, and it is hither the Church always goes to select her most eloquent missionaries and her most illustrious Pontiffs. It is only since the suppression of religious orders that the clergy have been charged with want of knowledge.

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000



Point III. Religious orders are destined to perpetuate the spirit of the Early Church, to serve as models to the secular clergy, to avert calamities by their penitential works and to bring about the perseverance of the just and the conversion of sinners. Prayer and good example are more powerful than eloquence. Mary has converted more Jews and infidels than either St. Peter or St. Paul. Let us try to become holy if we wish to prove useful to the Church.

"For these do I sanctify myself."

John, 17, 19

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

November 17. Fifth Meditation.

Effects of infidelity to the grace of  
vocation to community life.

"Labor the more that by good works you  
may make sure your vocation and election".  
I Peter 1, 10

Point I. Infidelity to grace is ever a  
misfortune; but, in this particular case  
it may lead to the most deplorable con-  
sequences. He that is not faithful can-  
not tell what lengths he may go; he may  
go on even to the losing of his faith  
and to final impenitence. One proflig-  
ate member, indeed, is quite sufficient  
to corrupt a whole community; but should  
infidelity become general, it were best  
to fly with haste from this land of  
malediction where we should soon see only  
secret plots, cabals, dissensions, the

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

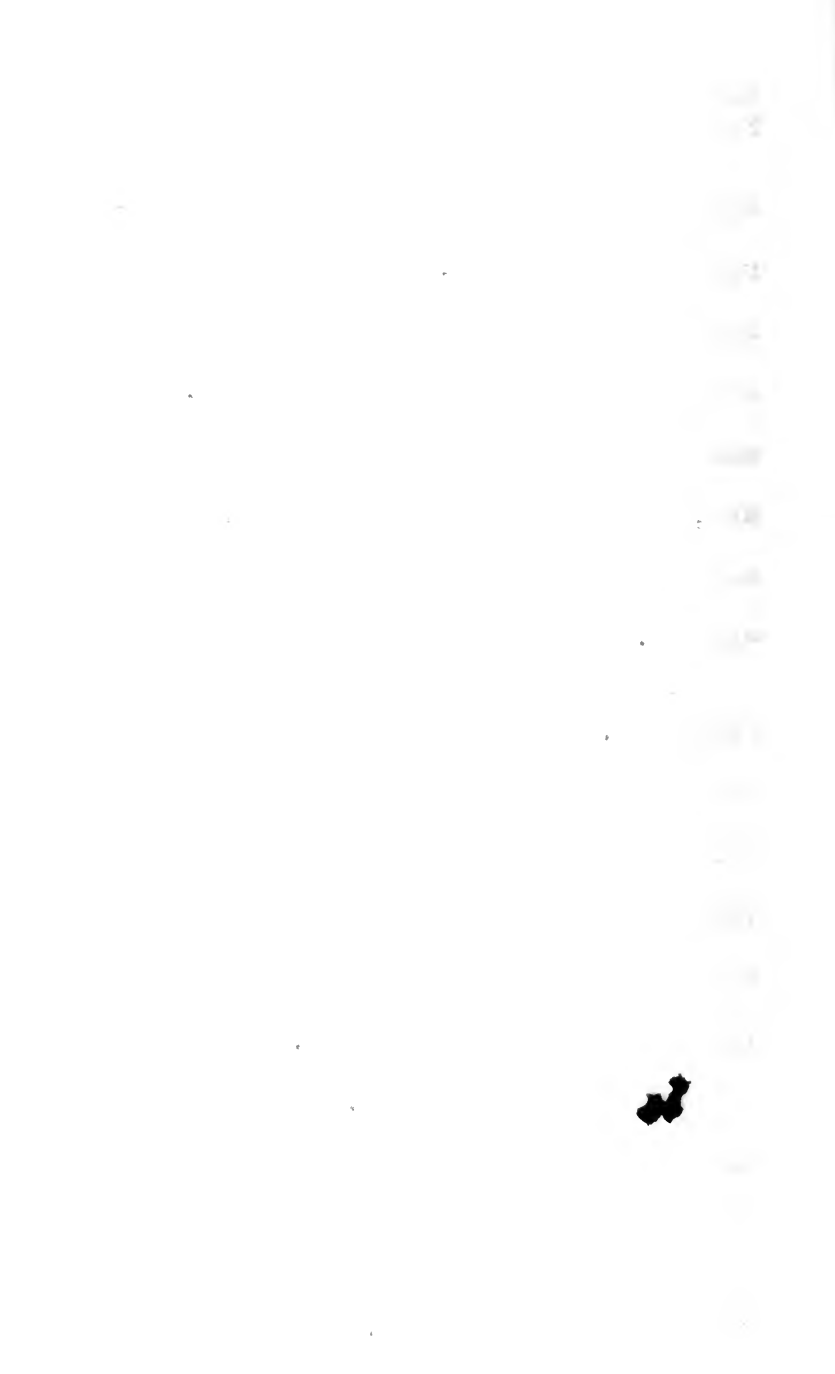
100

100

100

spirit of schism and heresy and corruption of morals. Evil quickly runs into extremes and experience proves this: Corruption optimi pessima. It was a monk faithless to his vocation who, in the sixteenth century, gave the signal of the revolution against the Church.

Point II. We cannot flatter ourselves with the hope that scandal can remain hidden in the bosom of a Community; it invariably comes to light, and, the contagion spreading far and wide, the Church is thrown into affliction. She has but too many reasons, alas! to weep and mourn, and it is notorious that those districts are the most slowly reclaimed whose inhabitants were scandalized by religious communities.



Point III. It were much to be desired indeed if both the temporal and the spiritual powers combined to stifle the evil from the very outset by utterly destroying all such corrupting communities; but such is not always the case. For God, in His Providence, knows well that we need to be roused from time to time by terrible lessons, and so He raises up revolutions to exterminate these haunts of wickedness. Hence we may account for the revolution which visited France some time ago.

"Woe to the man by whom scandal cometh."  
Matt. 18, 7





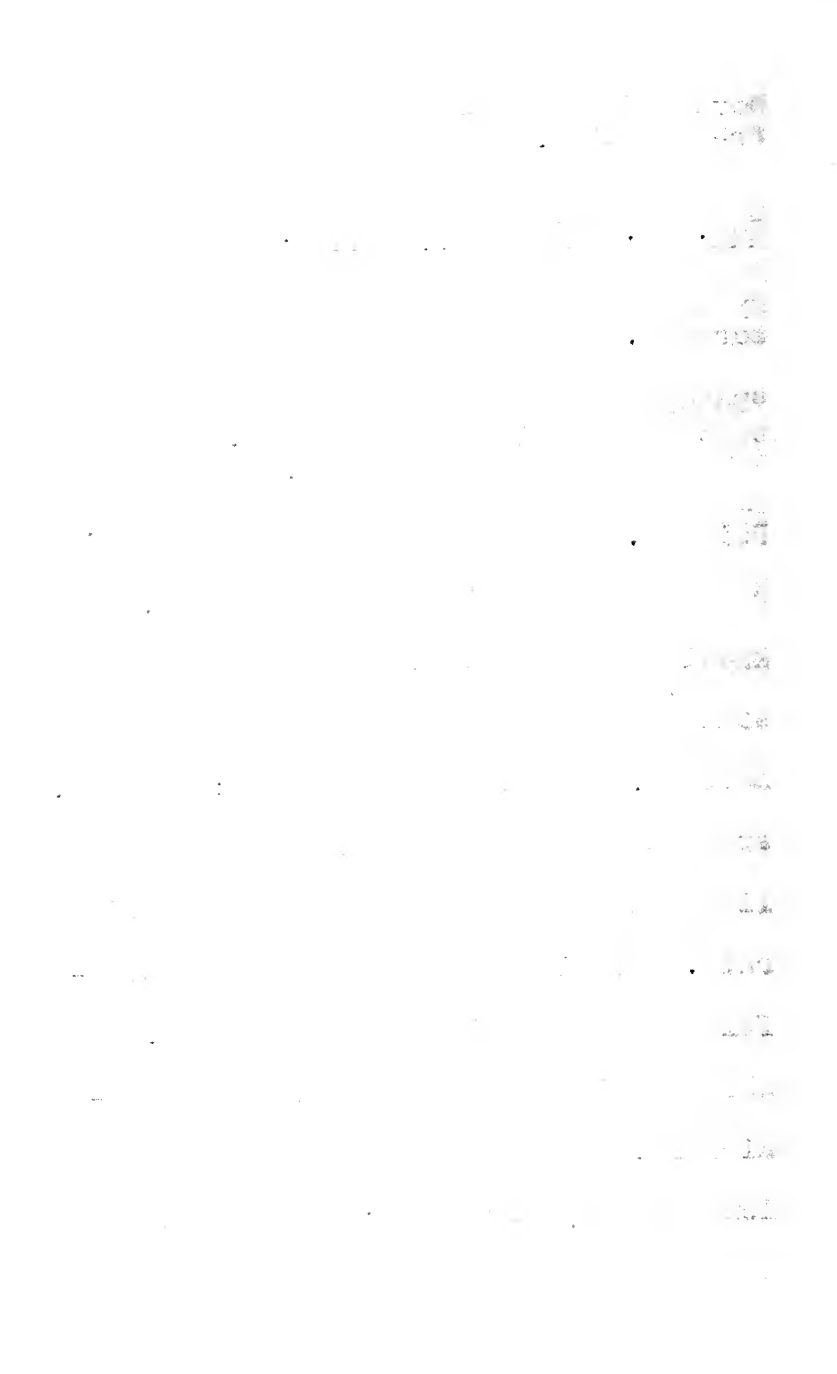
Nov. 18. Sixth Meditation.

By what degrees a community becomes corrupt.

"Behold Satan hath desired to have you that he may sift you as wheat."

Luke 22, 31

Point I. We need not wonder at Satan's rage against religious communities, knowing as he does that their downfall would soon entail that of the Church herself, if this were possible; besides, experience has taught him that but a little is wanted to bring on their final ruin. How indeed account for the downfall of so many illustrious orders, whose beginnings had been so truly admirable? They held out very well so long as they were poor; nearly all began



to decline as soon as they became rich. For no virtue, no rule is a protection against idleness which is the first fruit of opulence; and no piety is proof against the worldly spirit which finds its way into the cloister along with abundance and extravagance.

Point II. We may look ahead to a near downfall when superiors are wanting in vigilance, firmness and regularity, inferiors disobedient and disrespectful to authority; when each one, leaving the footsteps of his founders, keeps aloof from the primitive spirit, neglects prayer, violates the rule without scruple, finds the company of worldlings and of women agreeable, and applies himself to exterior works contrary to the end and aim of his community.

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

Point III. Therefore, let us leave nothing undone to meet the evil, remembering that the slightest departure from the spirit of the founders is able to hurry us on to ruin. Let us not expose ourselves to the fearful responsibility of having paved the way for the ruin of a community, the founding of which cost so many labors to generations of virtuous men. Our Association received its finishing touch on the day of the Presentation of the Most Blessed Virgin and was placed under the protection of that august Queen of Heaven. Let us ask of Mary, in earnest and repeated entreaties, to obtain for us of her divine Son that the spirit of faith, obedience and fervor may for ever be

1874

1875

1876

1877

1878

1879

1880

1881

1882

1883

1884

1885

1886

1887

1888

1889

1890

1891

1892

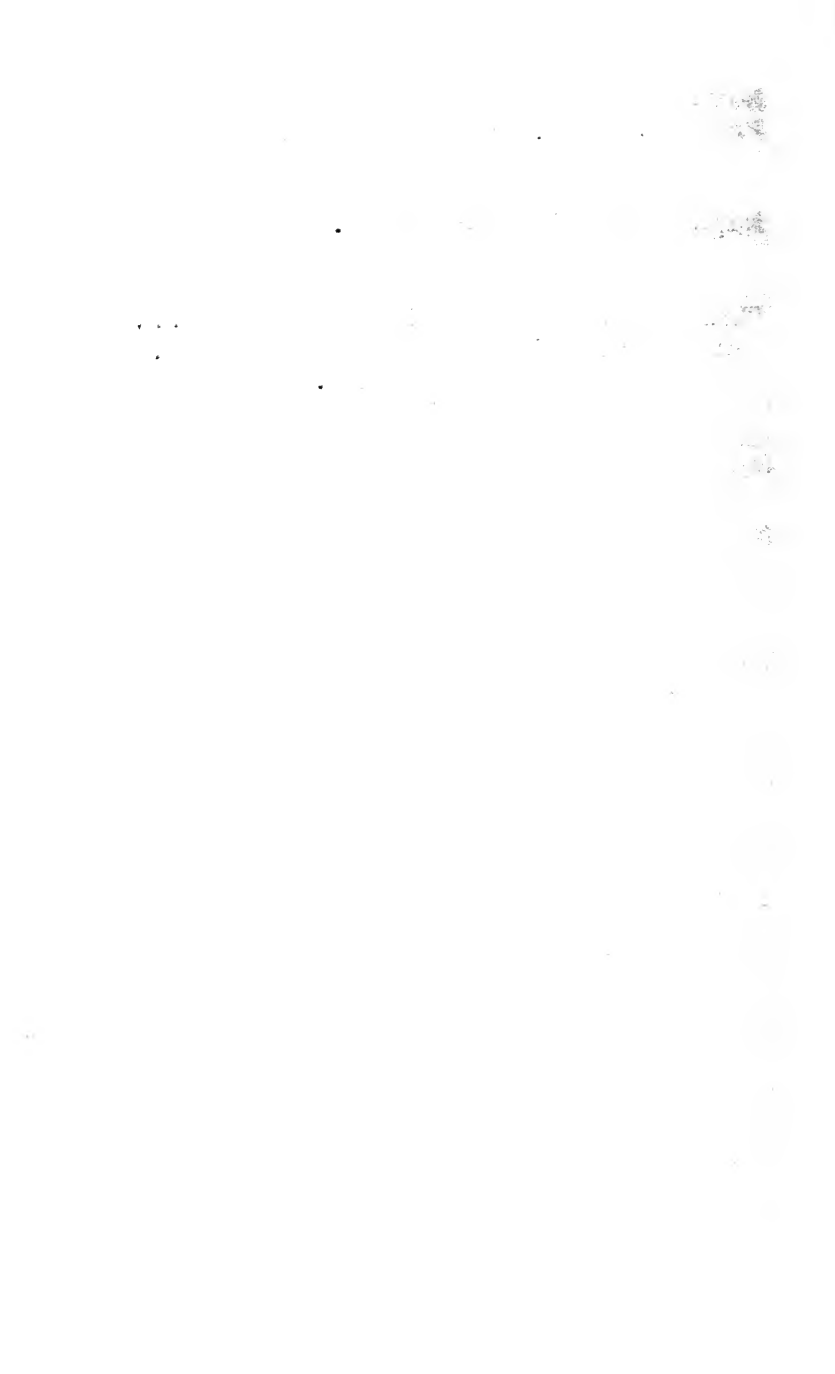
1893

Novena for the feast of the  
Presentation, November 21st

54

kept alive in our midst.

"Unless the Lord build the house...  
he watches in vain that keeps it."  
Ps. 126



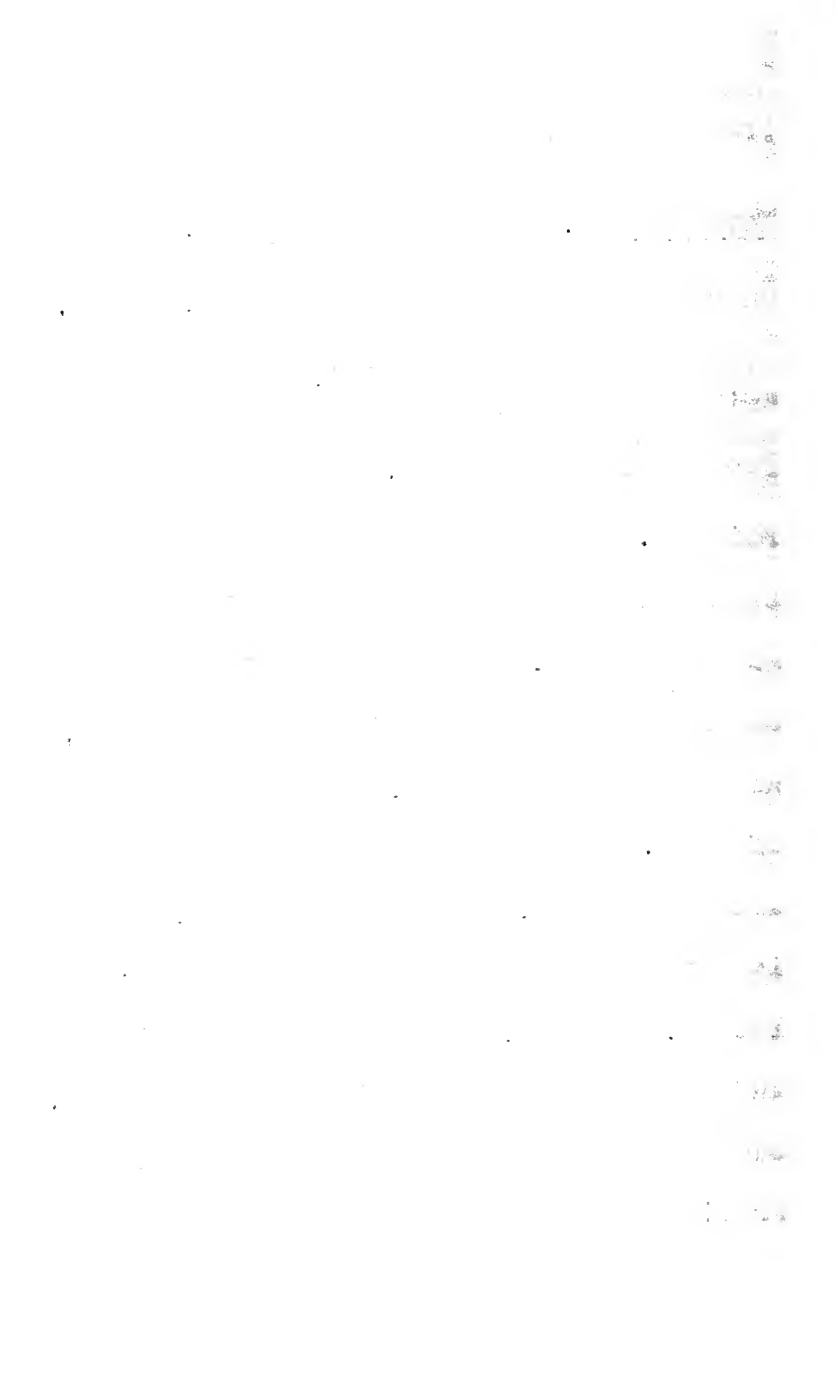


November 19. Seventh Meditation.

On vocation to the Society of St. Basil.

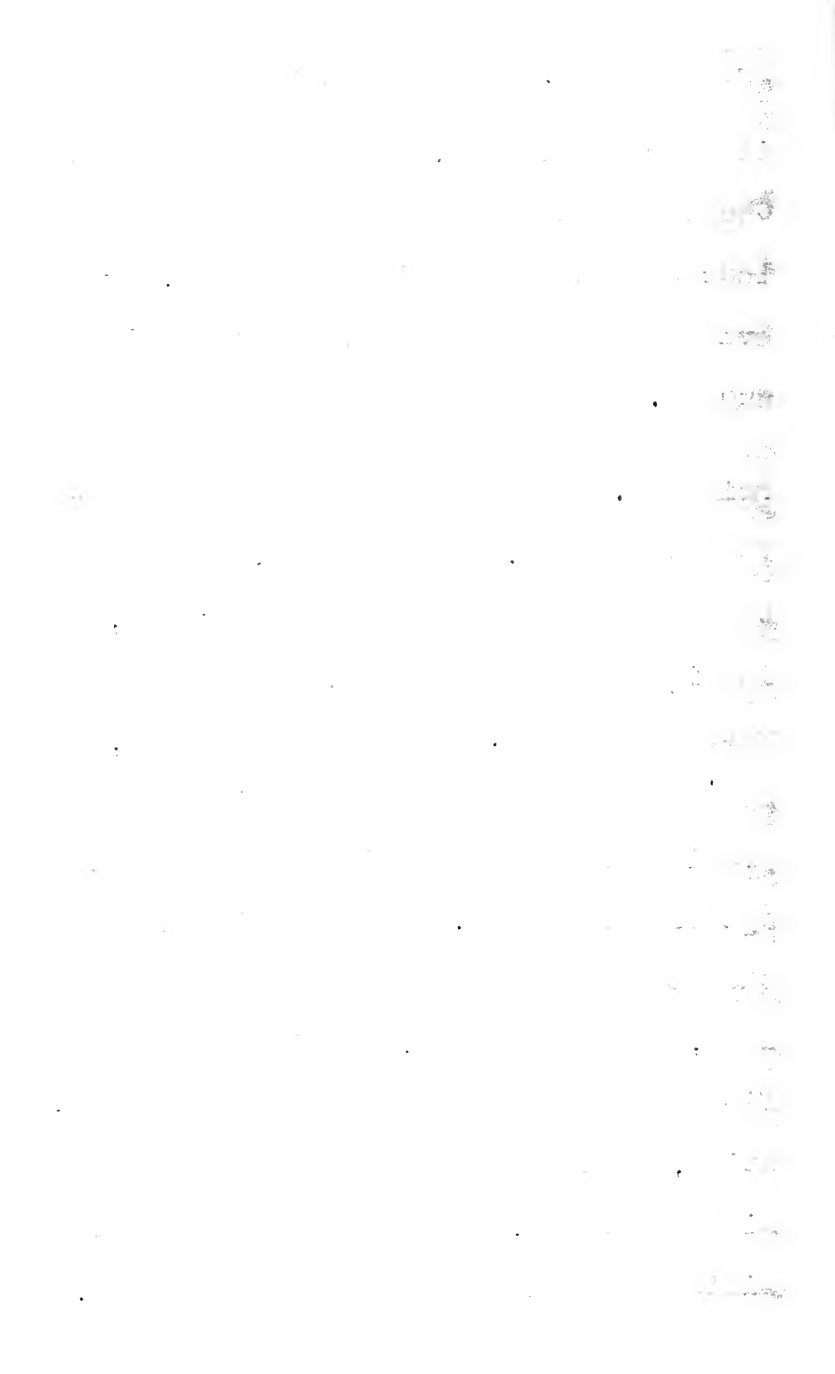
"Am I not a son of Jemini, of the least tribe of Israel, and my kindred the last among all the families of the tribe of Benjamin?" I Kings 9, 21

Point I. Readily would Mary have consented to be the humble handmaid of the Mother of God. Let us enter into the sentiments of this admirable Virgin who, always and everywhere, was so forgetful of self. Our Society is the least of all the Orders, or more correctly, it is not to be ranked with them at all; let us, however, joyfully abide in it and therein serve God with all our heart. But let us also be grateful to the divine Providence for having raised up so many

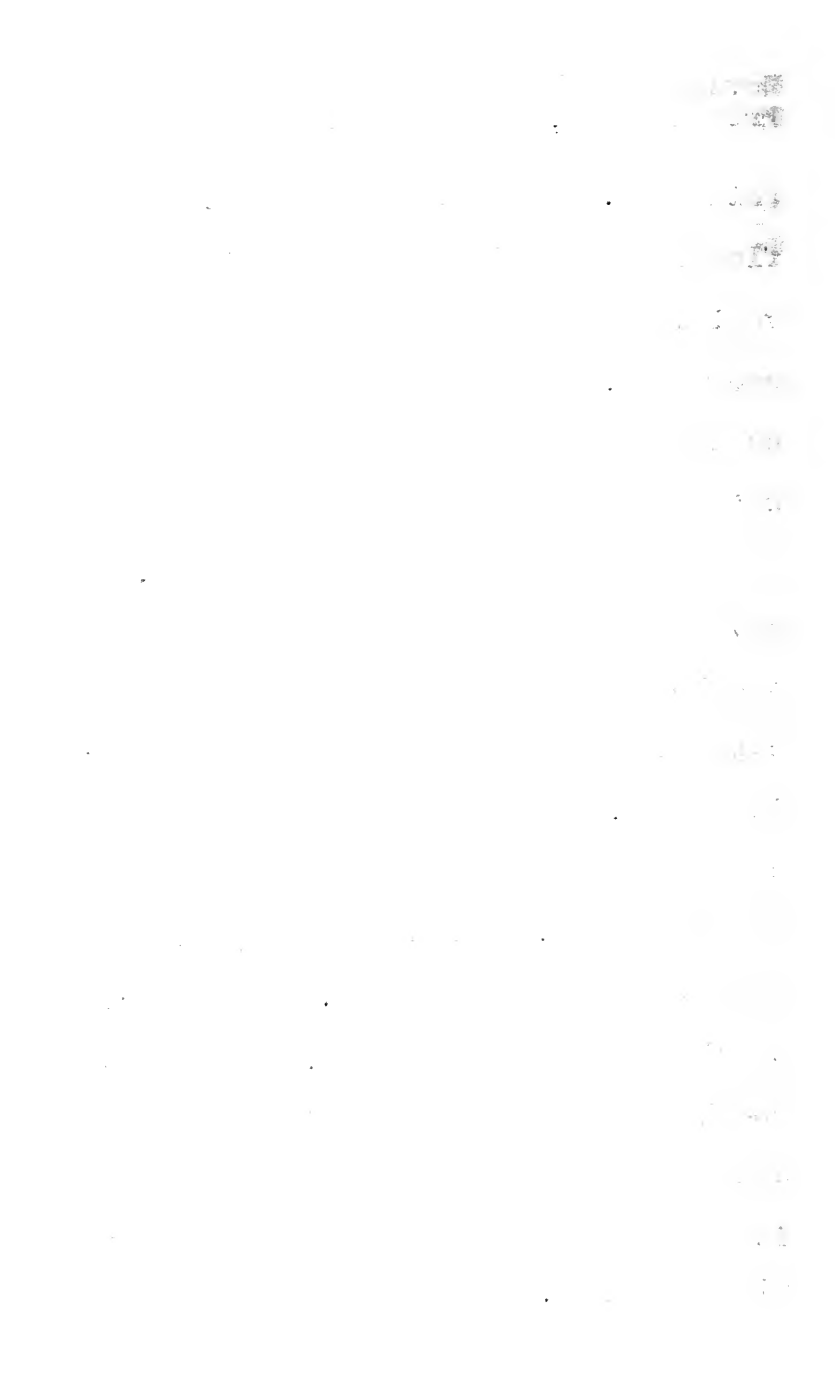


illustrious orders, to the glory of the Church whose plight would be pitiable indeed were we the first of these, or even were we reckoned at all of their number.

Point II. Although we have no name before the world, God knows us, and by that name which He has given us; for, in His loving Providence, He has ever watched over us. If we are faithful, He will cherish us with the kindness of predilection as the children of the old age of the Church. He will give us of the dew of Heaven and of the fat of the land, that is to say, He will make us find our happiness in our little Association, just as He makes happy in the midst of rocks, the poor dwellers on the hills who would pine away in the plain.



Point III. The Church is like to a vast flower garden adorned with an infinite variety of flowers of every shape and every hue. The headgardner has given us the culture of one of these flowers which shines less brightly and exhales perfumes less sweet than the others, but he would have us water it and shelter it from the sharpness of the winter cold and the ardors of the summer heat; in a word, he would have us take the same care of it as we would of the finest plant in his garden. Let us lovingly do the will of our Divine Master. When he comes to visit his flower garden, he will stop complacently before that little flower and will find it pretty enough to pluck it and wear it if we have cultivated it with devotion.



Novena for the feast of the  
Presentation, November 21st

58

"This is my rest ... here will I dwell,  
for I have chosen it." Ps. 136, 14





November 20. Eighth Meditation.

How to make the grace of one's vocation  
to the Society of St. Basil fructify.

"And call to remembrance the works of  
the fathers, which they have done in  
their generations, and you shall receive  
great glory and everlasting name."

I Machab. 2, 51

Point I. If we look for success in the  
work which God has entrusted to us, we  
must first love our Society above all  
others. Although it is the least of all  
we should give it the preference to any  
other, because it is our own. In that  
little Society are to be found our  
fathers and brothers who will close our  
eyes and will remember us when we have  
left this world. That child would be  
blameworthy who would withhold his af-  
fections from his own mother and bestow  
them on an imaginary one under pretence

7078  
7079

7080

7081

7082

7083

7084

7085

7086

7087

7088

7089

7090

7091

7092

7093

7094

7095

7096

7097

7098

7099

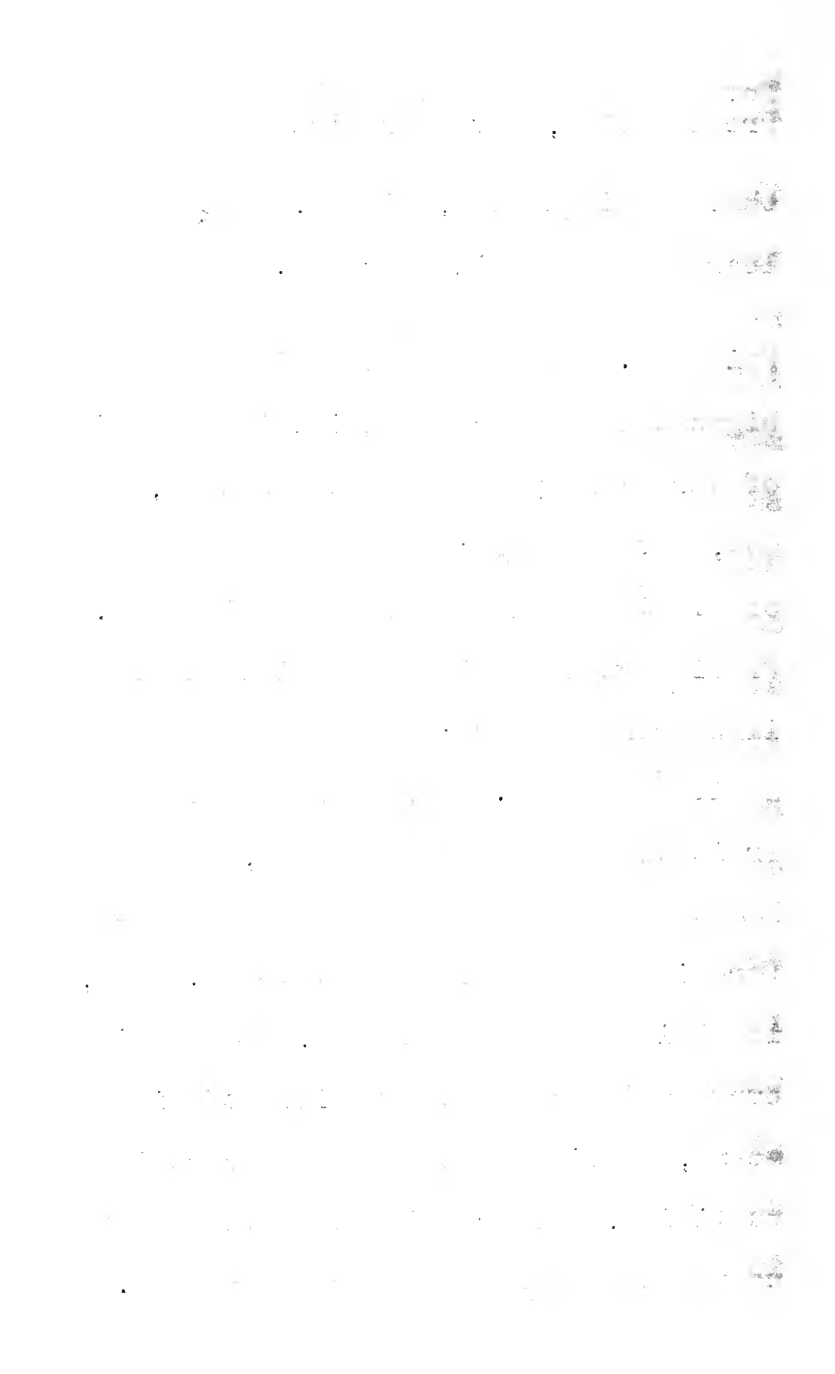
7100

7101

7102

that she is nobler, richer, more  
learned or more illustrious.

Point II. Let us consider it of the  
highest importance to maintain the spirit  
of our Society such as men or time, under  
God, have made it; but the first thing  
of all is to know what this spirit is.  
Providence has raised up saints to found  
illustrious orders; we have been led by  
a different way. Our work is not the  
fruit of only one inspiration, it has  
had to pass through several hands be-  
fore it could be fully developed. But,  
in giving us many founders, God Who is  
ever admirable in the variety of His  
means, provided each one with certain  
qualities, the grouping of which gives  
us the exemplar of the true Basilian.



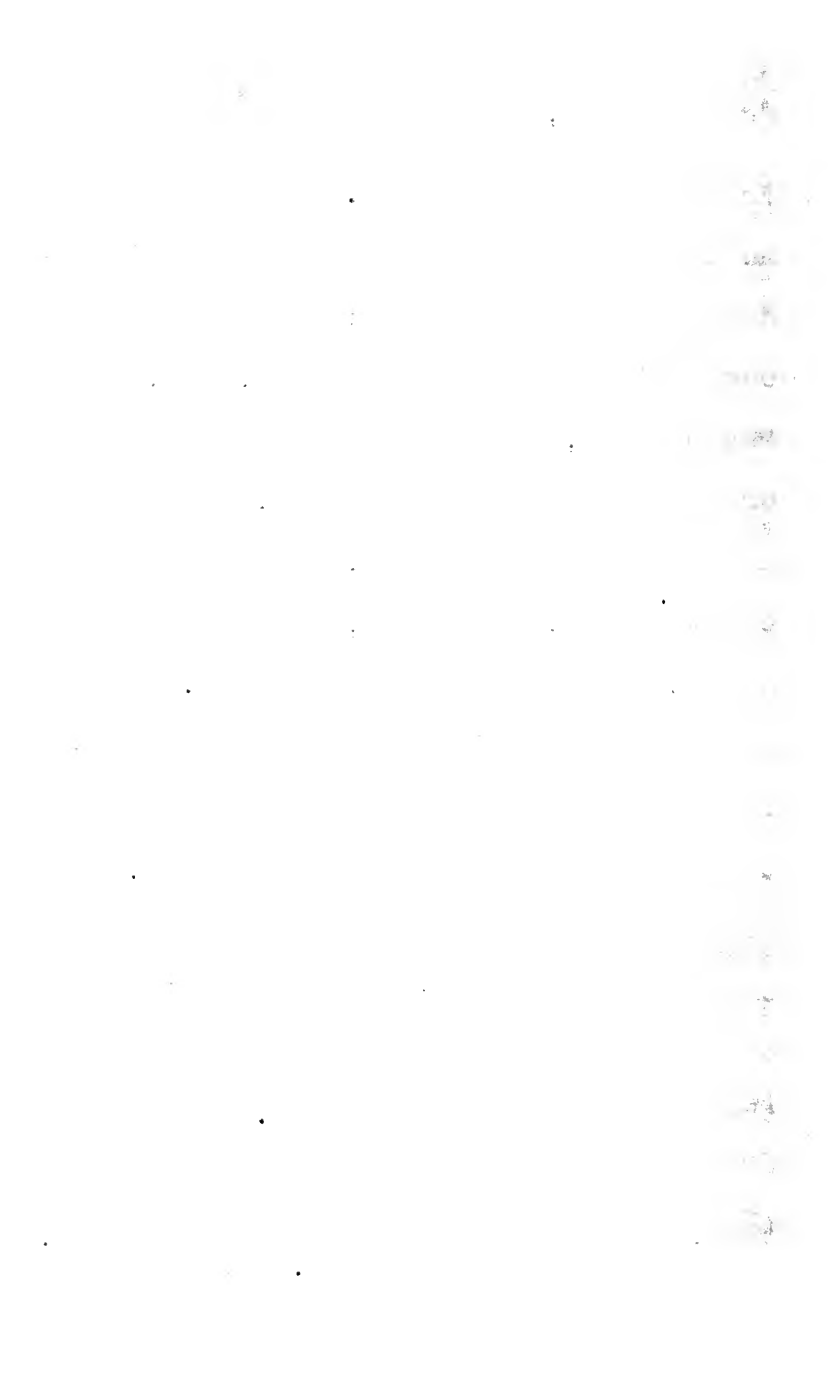
The following seem to be the principal traits in the character of this model: regularity, simplicity, uprightness, interior life, love of study, estrangement from the world, self-denial, sweetness and firmness, union of hearts and minds, active zeal, a keen sense of order and economy, and could, we help adding, love of the poor of which our first founder Mgr. d'Aviau, of holy memory, has left us such memorable examples.

Point III. Thank God, the spirit of the fathers has passed into the children of the Society and the second generation gives us examples as worthy of imitation as those given by the first. Let us walk in the footsteps of those models that



Providence has given us. Let there be no exotic spirit under the plea of introducing something better: the spirit of our Society is good in itself, and, it may be said, the Society cannot exist or develop itself without it, as the age has given us tendencies, habits and a constitution, so to say, which cannot now be changed without detriment. Let us dread innovations and should necessity call for some changes let us yield to its demands only with reluctance. New laws lend us not a strength which we have not already; they rather impair the strength we have by showing that the old rules can be changed.

"Ask thy father and he will declare to thee, thy elders and they will tell thee."  
Deut. 32, 7





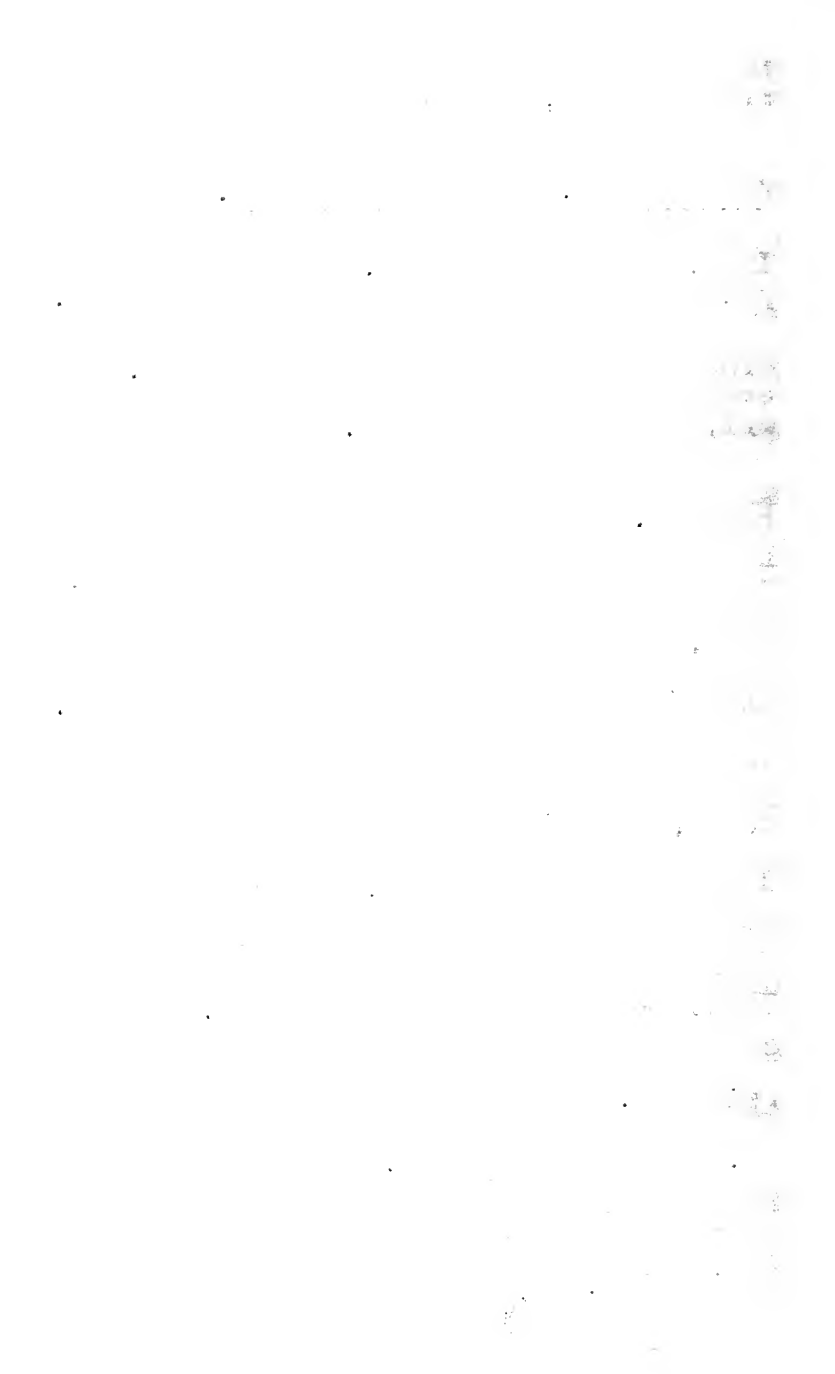
November 21. Ninth Meditation.

Importance of our work, wisdom of the petty modifications of the first scheme.

"The young man according to his way, even when he shall have grown old, he will not depart from it."

Point I. The training of youth for the Church is a work of the highest importance, and to reform the education of clerics is to reform the Church herself. We will easily be convinced of this truth, if we read the canons of the Councils on this point, and chiefly the memorable decree of the Holy Council of Trent with regard to Seminaries.

Point II. The illustrious orders of St. Lazarus and of St. Sulpice through their efficient direction of Greater Seminaries, have made the French clergy



what it is today. The results would have been more complete if the work of teaching in smaller seminaries could have been entrusted to a Congregation organized to that end. It were presumption in us to believe that our little Society is destined to fill that void of which the first pastors complain. Yet it is certain, that when we devote ourselves, in the measures of our narrow means, to the work of smaller Seminaries, we deserve well of the Church. Let us then fit ourselves in order to work usefully for the glory of God and the good of the Church, and Providence will always provide us with something to do.

Point III. As spirit, health and character weaken with one's age, and as,

123

124

125

126

127

128

129

130

131

132

133

134

135

136

137

138

139

140

after a limited time, the majority of men become unfit for teaching, it was very plausibly thought proper to combine the chief work of education and the other functions of the ecclesiastical ministry so that Basilians could prove useful to the Church even to a ripe old age. But this is to be understood only of such functions as are compatible with community life, because isolation were perilous for a religious. Let us thank the Providence of God for having inspired our founders with a thought which will not allow us to be idle a single day of our lives. To labor, or else to suffer for the love of God; such should be our dear device. And now, at the close of this novena,

17

18

19

20

21

22

23

24

25

let us pray to Blessed Mary, our first patroness, beseeching her to obtain for us the grace of being faithful, in every particular.

"Mary kept all these words pondering them in her heart."

25

25

25

25

25

25

25

25

25

25

25

25

25

25

25

25

25

25

25

25

25



MEDITATIONS OF FATHER JULIEN ACTORIE

On Study

June 5th. First Meditation.

Necessity of Study.

"Attend to reading." I. Tim. 4, 13

Point I. We are sent to instruct the ignorant; how, then, shall we fulfil our mission if we are not possessed of knowledge ourselves? In order to be able to teach well, one must have thorough knowledge, even to impart some little knowledge, we need know a great deal. As priests, as teachers, as members of a community we have an immense deal to learn, if we wish not to fail in any one of our duties, or prove a failure,

72

73

74

75

76

77

78

79

80

81

82

83

84

85

86

87

88

a burden and a reproach to the Church, to our house and to our Society. Ignorance has done much harm, but false science has done still more. Let us endeavour, then, to acquire true science, practical knowledge, surpassing that which is gathered merely from books.

Point II. Genius does not dispense one from work; and by work here is understood reading with reflection. Reflection alone would easily throw us out of the world of reality and reading without reflection would soon make our intellect a chaos. The most learned men have been distinguished by their labor.

Witness our holy Patron: although rich in his own knowledge, he first went in

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

quest of science at the hands of the most distinguished masters — in the schools of Caesarea, Ahtens, Constantinople; afterwards, he withdrew into solitude and there divided his time between study and prayer. It is God Himself Who inspires us with the love of study for the sake of the souls whose guidance is in our hands. Alas! in spite of our endeavours to extend the kingdom of God, we shall always fall short of the efforts which so many mischievious writers make to destroy it.

Point III. If labor is necessary to acquire knowledge, it is not less so to preseve it and to make it turn to profit.

10  
11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

Let us forbear uttering a murmur because of this necessity of labor; let us rather praise God in that His Providence has thereby provided for us a preservative against our common enemy and the danger of idleness, or, to speak more correctly, study will be for us a source of sweet enjoyment as it will help us to acquire the virtues of our state.

"But if any man know not, he shall not be known." I Cor. 14, 38

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

121

122

123

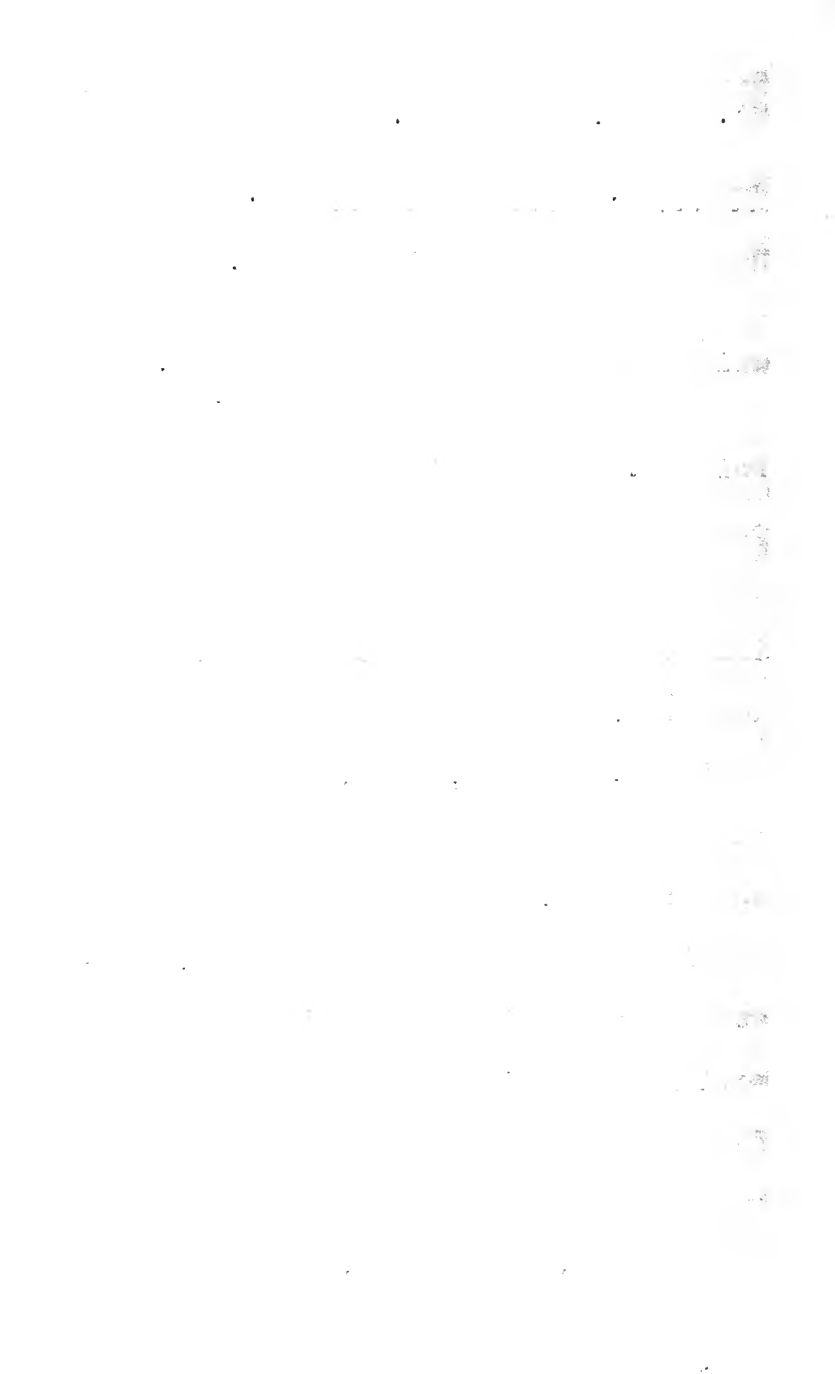


June 6th. Second Meditation.

How to sanctify one's studies.

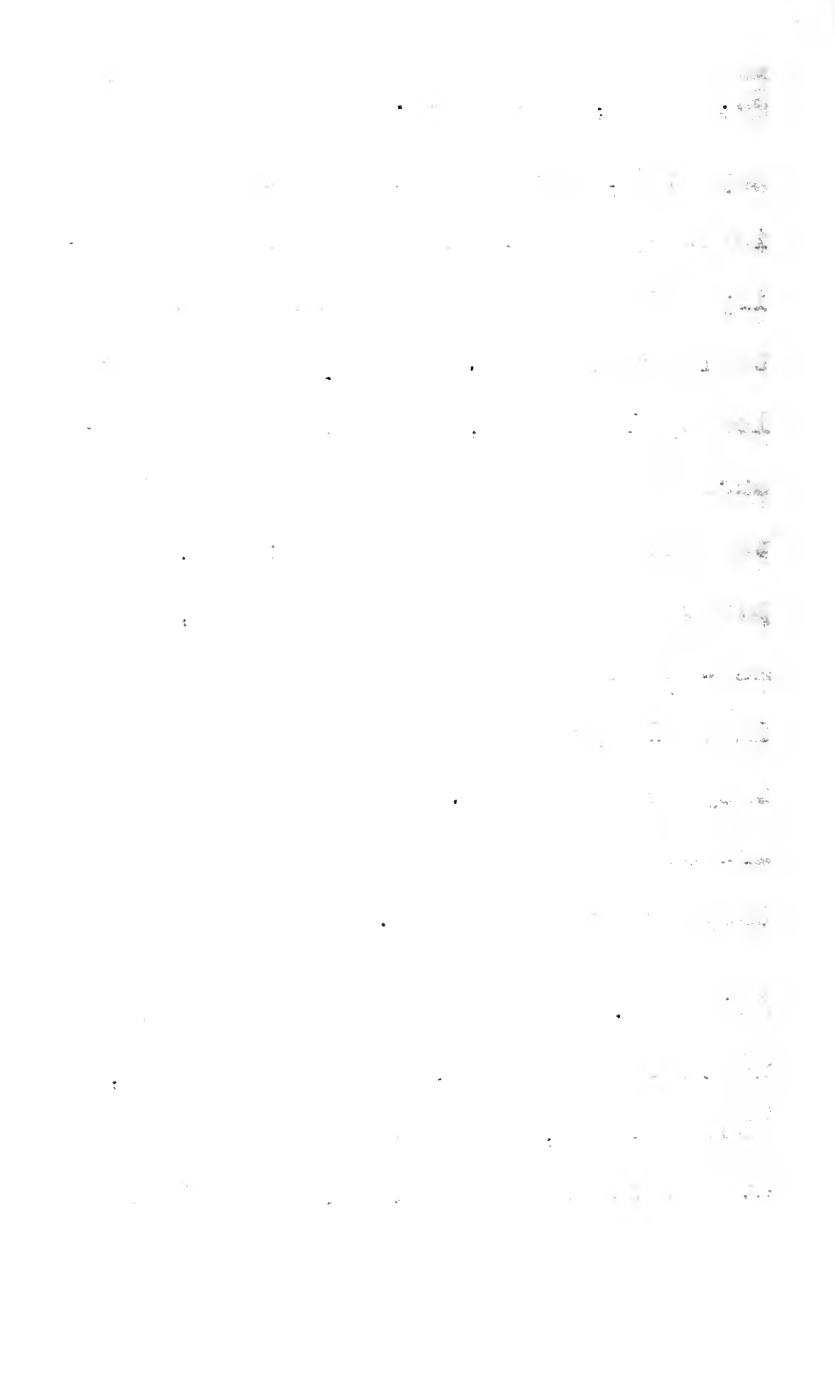
"Was not our heart burning within us  
whilst he was speaking in the way!"  
Luke 24, 32

Point I. Study dries the heart and puts our life at the mercy of an ideal world; and hence it is that prayer is so tedious to so many learned men who, in addition, show themselves unfit for business. Let us, then, take for guides in our studies both faith and common sense; faith, which will make us see God in all things and everywhere, constantly reminding us of His presence and moving us to pity the lot of those famous men of letters who were led astray by that which should have guided them safely; and, good sense, of which we

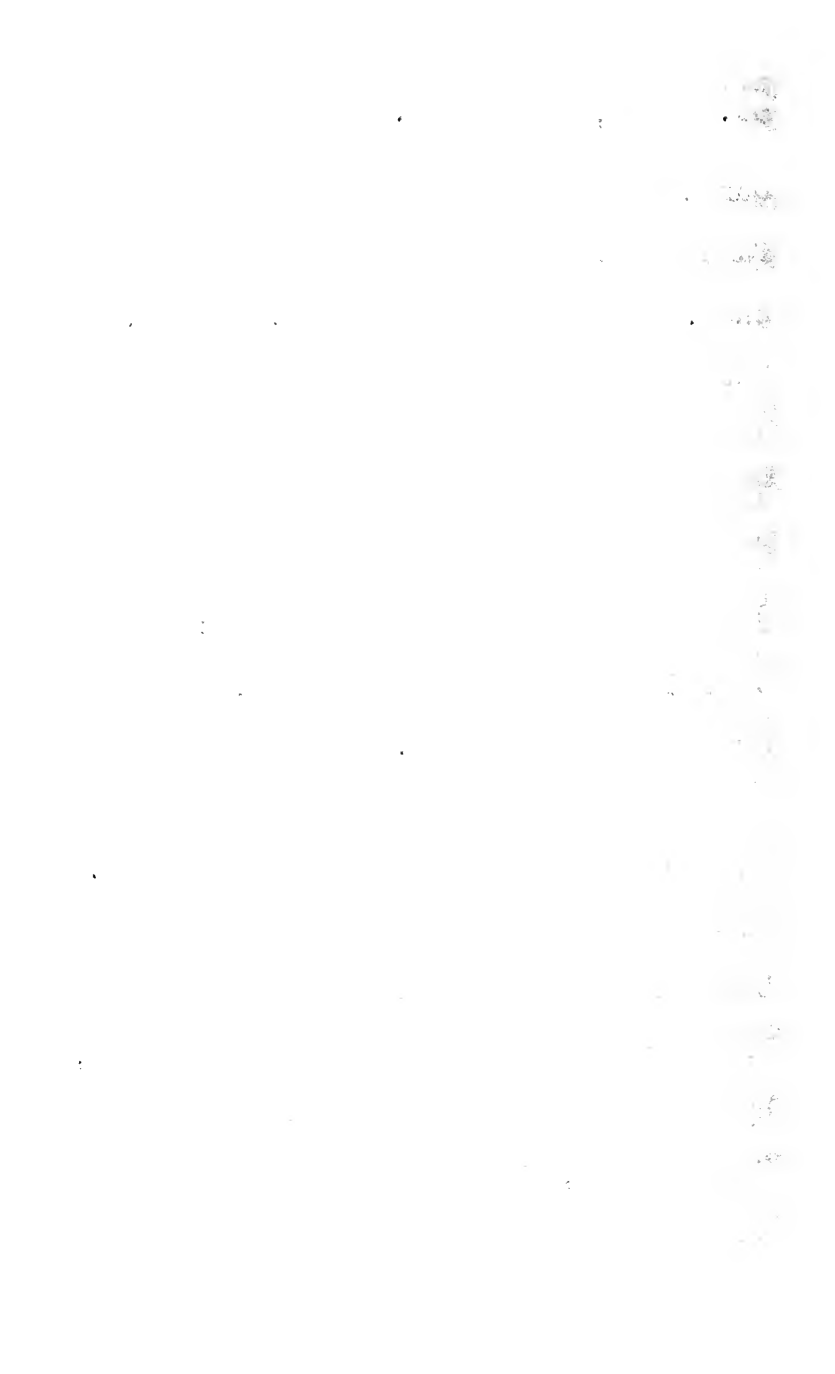


may avail ourselves to single out what is truly useful in an author and classify things in general according to their real worth. In our youth we are led by illusions, and this the Providence of God permits in order to maintain the vital action of society; but, having passed out of youth into manhood, we must then learn how to look at things in their proper light and see them as they actually are. Poetry and eloquence are of some worth only in so much as they are rightly used.

Point II. Science puffs up and makes us exalt ourselves, in our own heart, above others, just as if science were everything it makes us also consider

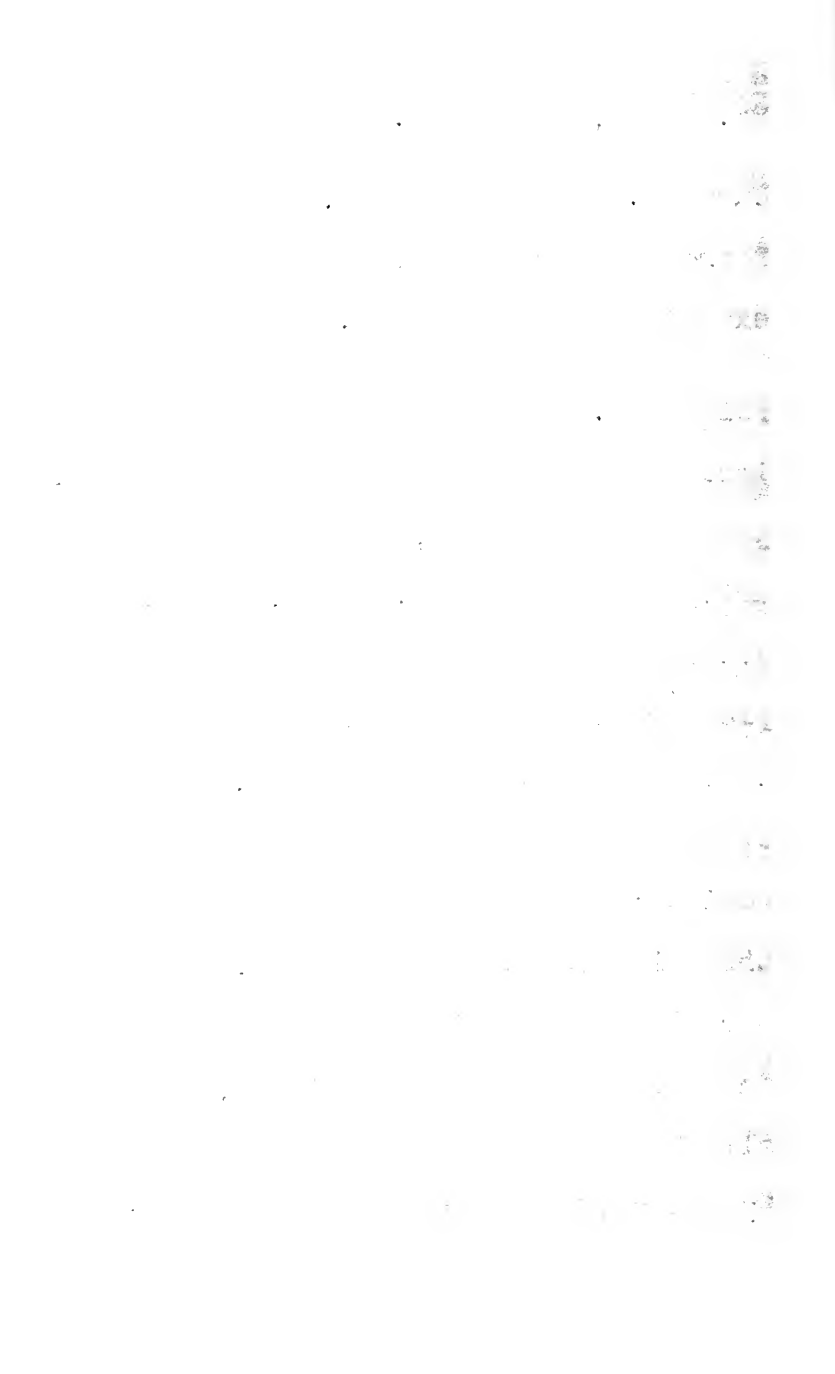


ourselves as alone worthy of honorable functions, and this leads to disobedience, contempt of authority, schism, heresy and the like; finally, it makes us believe we are able to fathom all secrets and unveil all mysteries and thereby we leave ourselves open to the danger pointed out in Holy Writ: "He that is a searcher of majesty, shall be overwhelmed by glory." Unfortunately such dispositions have given rise to innumerable evils in the Church of God. We may preserve our little Society from this misfortune by always giving to our brothers the preference over ourselves, by remaining the obedient children of Holy Church, flying honors and distinctions as so many stumbling blocks in



our way. All the saints, and our holy Patron in particular, have given us an example of such conduct.

Point III. If we wish to avoid these inconveniences and sanctify our studies, purity of intention, obedience and regularity will effect it. Thus, first, instead of seeking our own profit and pleasure in our studies, let us propose to ourselves the glory of God, the honor of the Church and the interest of our Society; let us have nothing in view but the salvation of our neighbor, making ourselves fit to inspire him with esteem and love for our holy religion, aiming all the while at our own sanctification by the useful employment of our time;





Secondly, let us undertake no work, no reading of any kind without order or permission from our superior; and

Thirdly, let us devote to study all the time which the rule assigns to it, never infringing on our exercises of devotion and bringing thereto a spirit free from every preoccupation. In a word, let us so behave in our studies that that no one may have reason to say of us those words addressed by Festus to St. Paul:

"Thou art beside thyself; much learning doth make thee mad",

but rather let us so behave that we may be able to say of ourselves with the great Apostle: "I am not mad, but I speak words of truth and sobriety."

Acts 26, 24-25

16  
17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

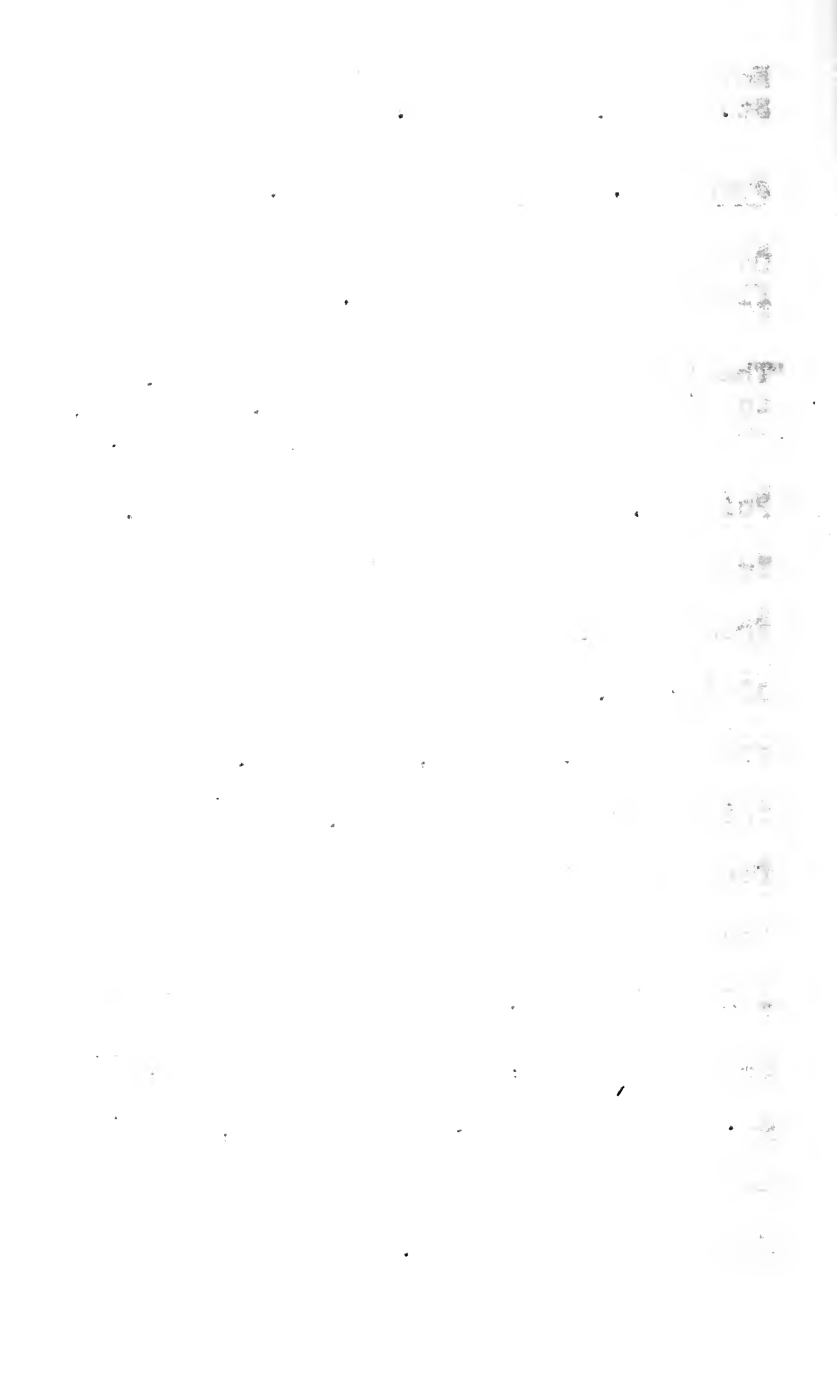
June 7th. Third Meditation.

On the means of attaining great proficiency in our studies.

"The Lord is a God of all knowledge, and to Him are thoughts prepared." I Kings,  
2,3

Point I. The first means is prayer.

Every good grace and perfect gift is from above, coming down from the Father of lights. It is God Who gives mental penetration, memory, judgment, Who inspires fruitful thoughts, paves the way for the fortunate occurrences of life and assigns to each the sphere that suits him best. Let us turn to Him in all confidence, being assured that, like St. Thomas and St. Bonaventure, we will not learn as much from books as at the foot of the crucifix. Let us be as wise



as the pagans, at least, who placed the arts under the protection of their gods to whom they attributed all useful inventions. Thousand of instances go to show that what they wrongfully said of their false gods, we may in all truth apply to Providence. Let us be instant in prayer — let us call upon the Holy Ghost — let us place our work under the protection of Mary — let us beg the suffrages of the Holy Guardian Angels and Patron Saints of those we shall have to teach.

Point II. Another means is the good use of time. We see plainly the potency of this means in the case of St. Basil and of most of the Fathers and Doctors, who,

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

after having given much time to prayer, to the government of their dioceses or communities, to the general affairs of the Church, could still spare a portion of their day to write such numerous and splendid works. A freighted vessel seems comparatively small, but after it is unloaded, we can see the great quantity of wares it bore; and so of time, when it is well employed.

Point III. The third means is to be methodical. We must first enjoin upon our young confreres to be very careful in the choice of their studies, regard being had to their own abilities as well as to the wants of the Community, and not to undertake too many things at once. They must be made to understand

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118



the necessity of having good guides and good models; happy will they be if they fall in with a Libanius or a Gregory Nazianzen. Intercourse with superior minds raises the level of intelligence, and we must look for such if they chance to be found. However, it were desirable that, as a rule, we did not go outside our Community in quest of them. Every Society has its own system, its own theory, its own specialties and its own spirit: this variety in unity forms one of the treasures of the Church and is in accordance with the designs of Providence. It is essential, too, to understand that we injure ourselves considerably when we give up a subject of study before having exhausted it;



for there is none whatsoever which, when deeply delved into and thoroughly mastered, does not open up new vistas leading to a variety of other subjects. The reason why so few things are done with any degree of completeness nowadays is that we have no special men; and this again, because men hanker after universal knowledge. God, Who, in His Providence, will have men look to one another in time of need, had not heaped all talents upon any one man.

"Speak, Lord, for thy servant heareth."  
I Kings, 3

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

June 8th. Fourth Meditation.

On the study of ecclesiastical science.

"Because thou hast rejected knowledge,  
I will reject thee, that thou shalt not  
do the office of priesthood to me."

Osee, 4, 6

Point I. We ought to study ecclesiastical science because it is more necessary to us than any other; neither can we wilfully neglect it without infallibly incurring the risk of losing our souls: "If the blind leadeth the blind, both fall into the pit." God will exact of the ignorant priest a strict account of the souls lost through his fault. What a dreadful responsibility! It will not suffice that we once had the required knowledge; we must still know at least all that is indispensable to the fulfil-

2005  
12

1111

1111

1111

1111

1111

1111

1111

1111

1111

1111

1111

1111

1111

1111

1111

1111

1111

1111

1111

ment of our duties. Let us always fear lest we may fall short, and, after the examples of the saints, let us profit by every opportunity to learn yet more. St. Ephrem was wont to go to St. Basil to learn of him, and St. Jerome to St. Gregory Nazianzen.

Point II. Ecclesiastical science must be studied constantly and as long as we live, simply because it is so vast and can never be exhausted although we may attain great proficiency in it. As priests we ought to acquire a respectable tincture of Holy Scripture, moral, dogmatic and ascetic theology, canon law, the Holy Fathers, diocesan statutes, rubrics, and ceremonies. As Basilians we ought to know our Constitutions, our

102  
103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

121



rules and customs, as also the history and traditions of our Society. There is enough labor in these to take up more than a lifetime. How comes it, then, that we so frequently lose our time under the plea, perhaps, that we have fulfilled our task and that there remains nothing for us to do?

Point III. The study of the Holy Scriptures is the pleasantest and most profitable study of all. Happy he who, according to the express wish of the Church, finds his chaste delight in reading the Holy Books. Holy Scripture is the book of the learned and of the illiterate, of the strong and of the weak, of the happy and of the unhappy: useful to preachers, to teachers and to

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

confessors, it corresponds to all conditions of mind, of heart, of conscience and of soul; it is so complete; it is like the manna in the desert long ago. Let us imitate the early Christians who carried the New Testament about them everywhere; and, after the example of the saints, let us not omit reading a passage out of it every day. Let us attend also, in a particular manner, to the reading of church history and the lives of the saints. It is there we shall find the faith and traditions of Christianity, together with the truly admirable models after which we ought to mould our life.

"Keep that which is committed to thy trust, avoiding the profane novelties of words and oppositions of knowledge falsely so called." I Tim. 6, 20

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

June 9th. Fifth Meditation.

On the study of profane science.

"His spirit was excited within him,  
seeing the city given up to idolatry."  
Acts 17, 16

Point I. It is our duty to study profane science with care, having to teach it; because we can achieve good results in our calling only in so far as we have and deserve the reputation of literary men. The study of profane science has always been given a high place by the Church — in proof whereof, witness St. Paul quoting to the Athenians a passage from one of their least known poets. The Holy Fathers, with few exceptions, were well versed in literature; we might signalize our holy Patron from their number; for he kept

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

121

122

up a lifelong literary correspondence with Libanius whose errors he abhorred. We are indebted to the monks of the Middle Ages for the preservation of pagan authors, with whom, as we learn from the writings of the ablest Bishops of the seventeenth century, they were very familiar.

Point II. Such authors, however, have to be studied with much caution as they conceal a spirit which is not ours.

Profane literature much resembles the proud city of Athens, filled with monuments, but in which, for all the number of temples dedicated to idols, St. Paul's indignant eye could scarcely find one altar to the Unknown God. Modern profane literatur, we shall find to our own cost

12.

13.

14.

15.

16.

17.

18.

19.

20.

21.

22.

23.

24.

25.

26.

27.

28.

29.

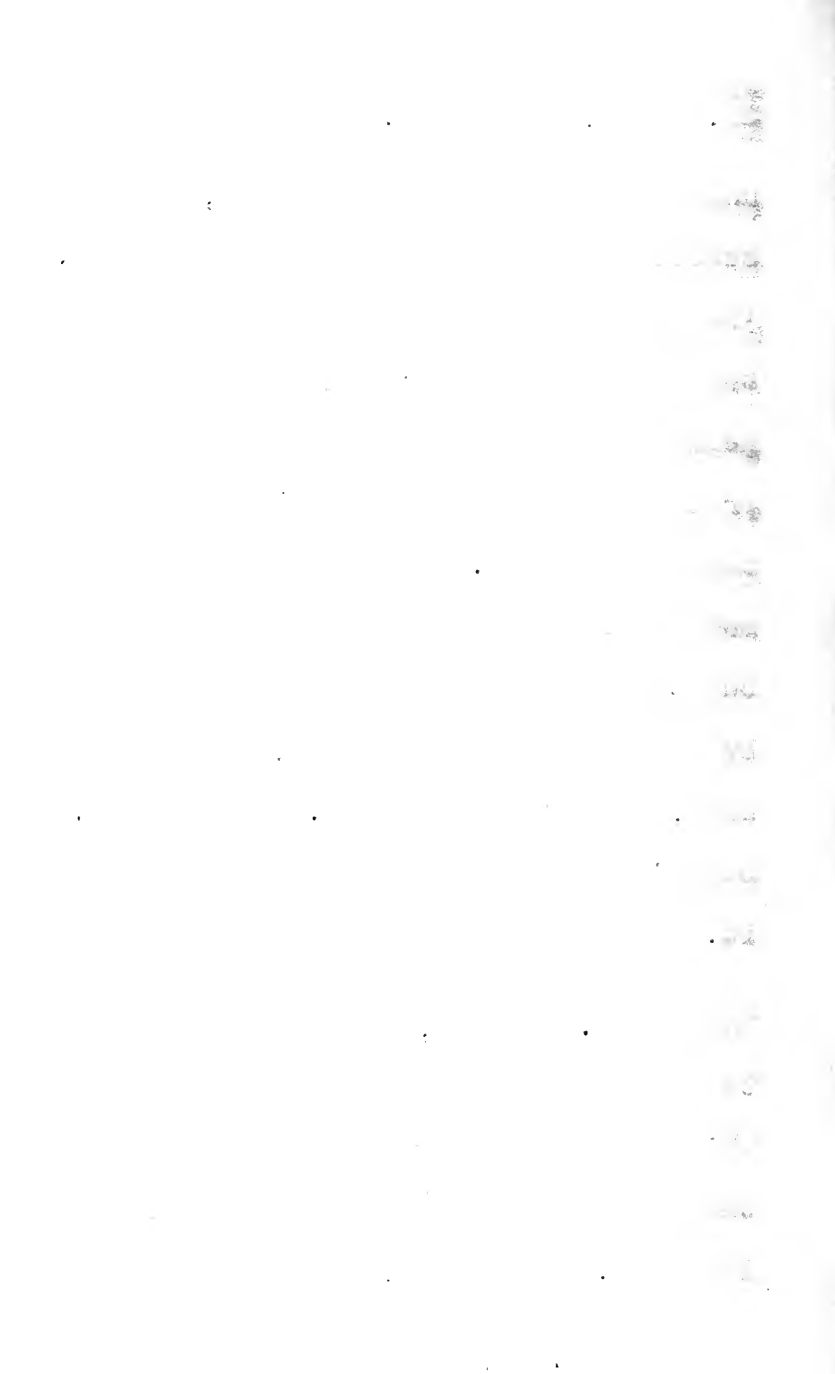
30.

31.



unless we stand upon our guard, are scarcely wiser than their predecessors. The most famous among them excel by the beauty of style; gifted with rare genius they have made their appearance precisely at a time when good literary taste prevailed. We have to take models as and where we may find them; but so soon as the siren begins to charm by her deadly song we must, like Ulysses' crew, stop both our ears. This is St. Basil's advice and experience justifies it.

Point III. Lastly, profane authors are to be studied with a spirit of faith which will enable us to gather from them new motives and means to serve and love God. Above all, let us not mistake



the designs of Providence in the distribution of intellectual gifts; but, made wise by the unhappy fate of so many illustrious men who have gone astray by abusing their genius, let us endeavour to make fruitful, for the glory of God and our own salvation, the small amount of intellect that has fallen to our share. Let us profit by the advice of St. Basil in his treatise on the advantages that may be drawn from reading profane authors — but let us profit more by his own examples; for, while he borrowed the literary treasures of those Egyptians he was hoarding for the sanctuary.

"The wicked have told me fables, but not as thy law." Ps. 118, 85



June 10th. Sixth Meditation.

On the study of the human heart.

"The heart is perverse above all things  
and unsearchable, who can know it?"

Jerem. 17, 9

Point I. If man were good, what would he have to gain by disguise? Even if he were utterly wicked he had better appear as he is. But there is in him a mixture of good and evil, a combination of good and bad qualities with a certain infinite variety of shades that character, fortune and age produce in turn: hence his heart is at once an abyss, a puzzle, a maze which he himself cannot understand better than his fellows. Who will bring the light to illumine this darkness? Who will restore

3  
17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

order in that chaos, wherein virtue and vice, beauty and deformity, matter and spirit are mingled promiscuously? It is an undertaking in which mere human strength would likely miscarry.

Point II. If, however, we wish to become men of solid virtue, if we wish to work usefully for the sanctification of our neighbor, the study of the human heart is one of the most indispensable studies to which we can apply ourselves. We ought to know the power of the senses, the flights of the imagination, the delusions of the spirit, the weakness and inconstancy of the will, and this, in order to provide against our own selves; then, in order to be able to lead others, we must know how to discern individual

101

102

103

104

105

106

107

108

109

110

111

112

113

114



characters and to choose opportunities. The same word will not suit everybody and what pleases today may displease tomorrow. How much good we may prevent and how much evil occasion just by one inconsiderate word! Yet, many such will escape us if the littleness of the human heart be not thoroughly known. On the contrary, we may do a great deal of good by speaking always seasonably, addressing ourselves to the heart before attempting to reach the spirit and the will; that has been the secret of apostolic men.

Point III. Let us, then, apply ourselves with all our might to this important study; and, to ensure greater success, let us begin by studying our own selves,

92

93

94

95

96

97

98

99

100

101

102

103

104

105

106

107

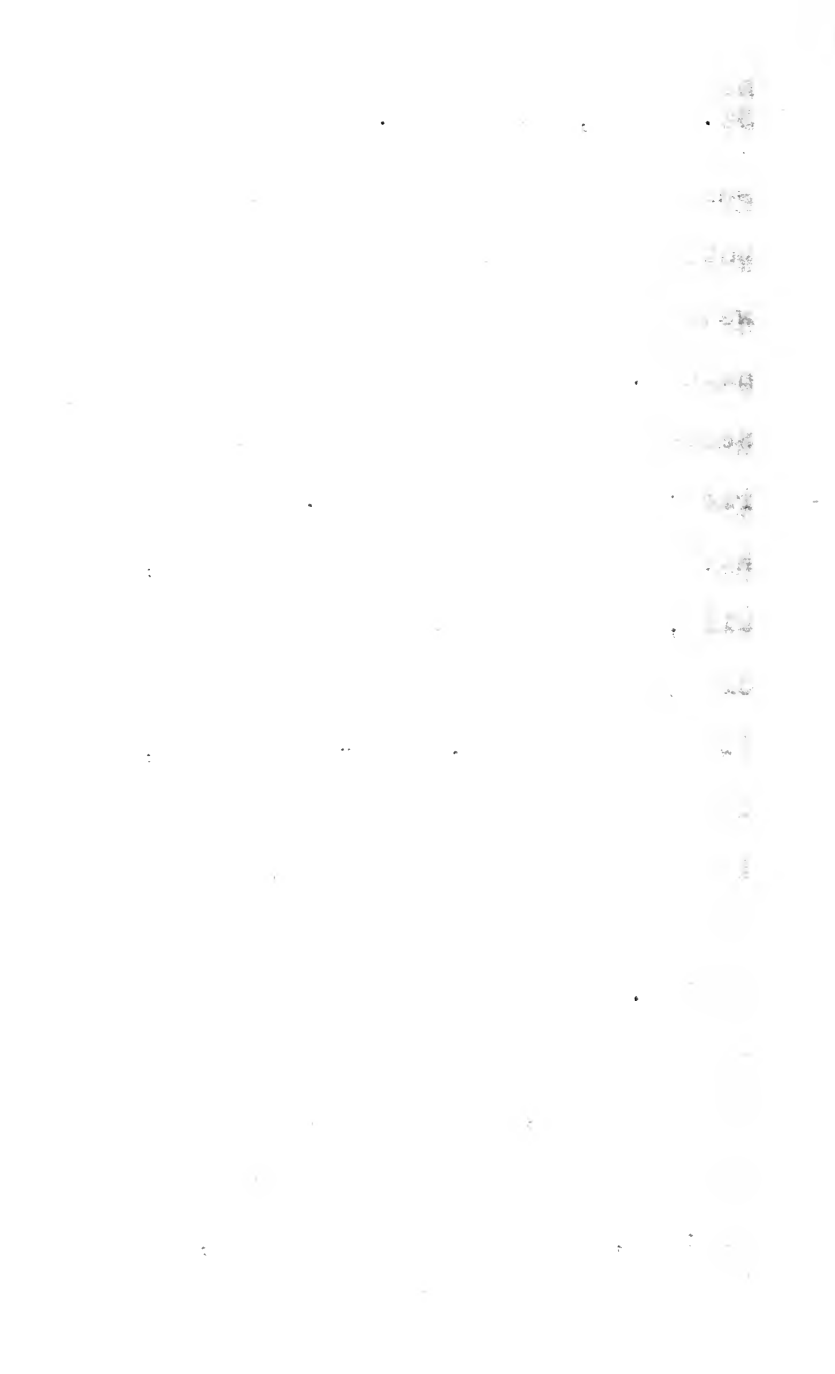
108

109

110

111

well assured that we will find at the bottom of our own heart all the miseries, weaknesses and contrasts of poor human nature. We need not go elsewhere to search the memorials of the fall of our race; they are within us. When we shall have studied our own inclinations, we will, in a manner, have no further need of faith to believe in original sin and its consequences. Self-knowledge, according to the saying of the ancients is the science of sciences, and the Holy Gospels are not opposed to that belief. Nevertheless to help on our knowledge of the many varieties of human nature, let us read history and lend a ready ear to the sayings of the old; or, which is better still, let us



add to our own stock daily by observation. He were a skilful teacher indeed who would be keen sighted enough to see through his pupils, as happened with St. Basil and St. Gregory Nazianzen in the case of Julian the Apostate. Let us frequently recite that little prayer of St. Augustine: "Noverin te, noverim me."

101

102

103

104

105

106

107

108

109

110

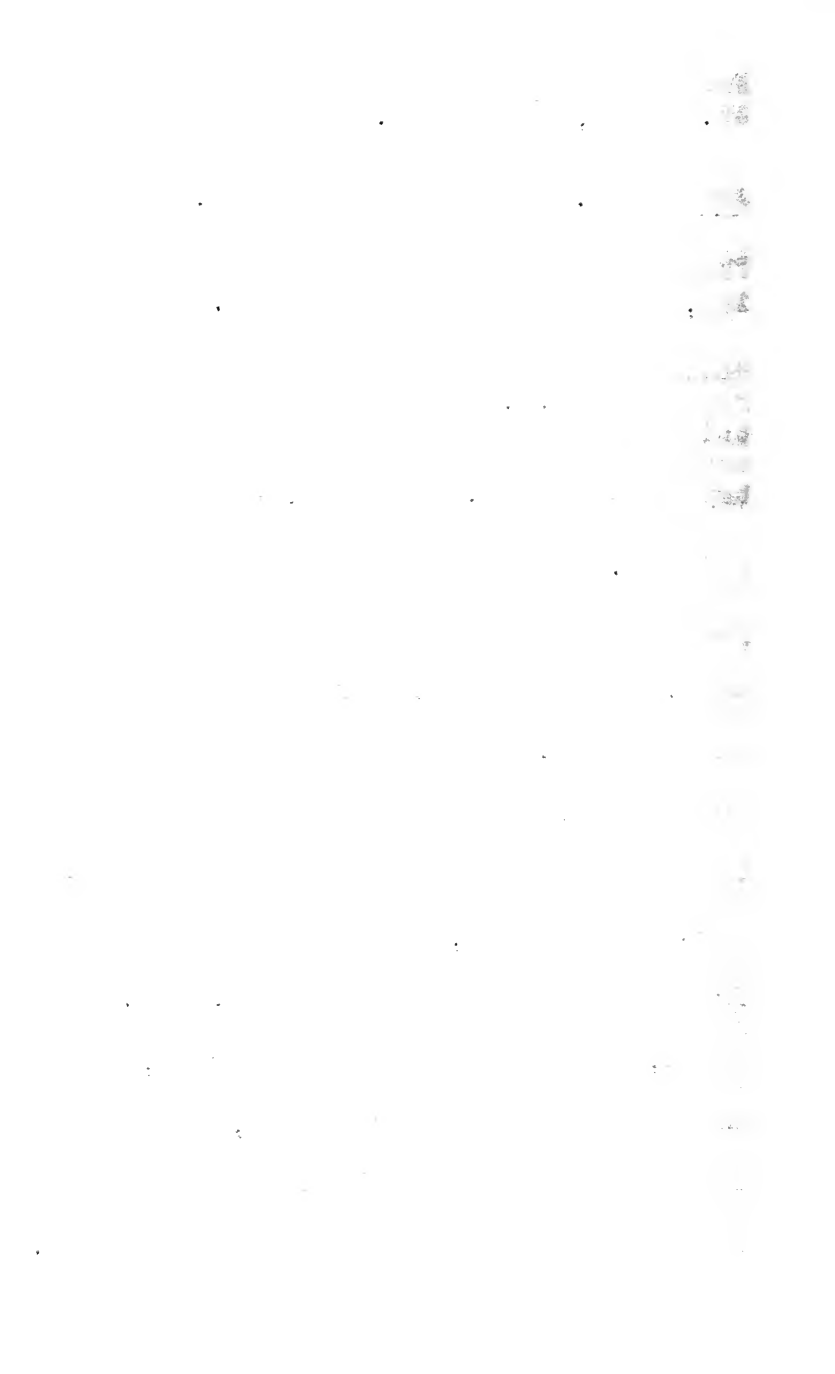
111

June 11th. Seventh Meditation.

That we must cultivate the art of speaking, and how it is to be used.

"Look ye out among you seven men of good reputation ... whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the word." Acts 6,3-4

Point I. The most effectual means of persuasion given us by Almighty God is undoubtedly speech, vivified by prayer and example. It is by speech that men are swayed, as it was by preaching that the Apostles and their successors converted the world, handing down the faith from generation to generation. St. Basil, who won the title of Great, in an age prolific of great men, was largely indebted to his eloquence for the success and glory that attended him.





As priests and as teachers we must be trained up to the use of that means.

This is an indispensable task nowadays when everybody knows how to be eloquent and the press, as fickle as opinion, has attained such formidable power.

Point II. It is not enough for us to be able to treat of the great truths of religion in a suitable manner: the preacher who can adopt only a certain pompous style is sure to be the least successful of all; he must know how to pass from the sublime to the plain and familiar, and play in turns the part of preacher, lecturer and catechist; he must even be ready enough to speak on the spur of the moment and able to

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

reason in an interesting and instructive manner on all questions relative to our state.

Point III. The first precept of art as well as of religion is to forget oneself. Let us have nothing in view but the glory of God, the salvation of our neighbor and the interest of our Society. We will always speak well enough if we are men of prayer and deeply impressed with the truths we advance.

"We are ambassadors for Christ, God as it were exhorting by us." I Cor. 5,20



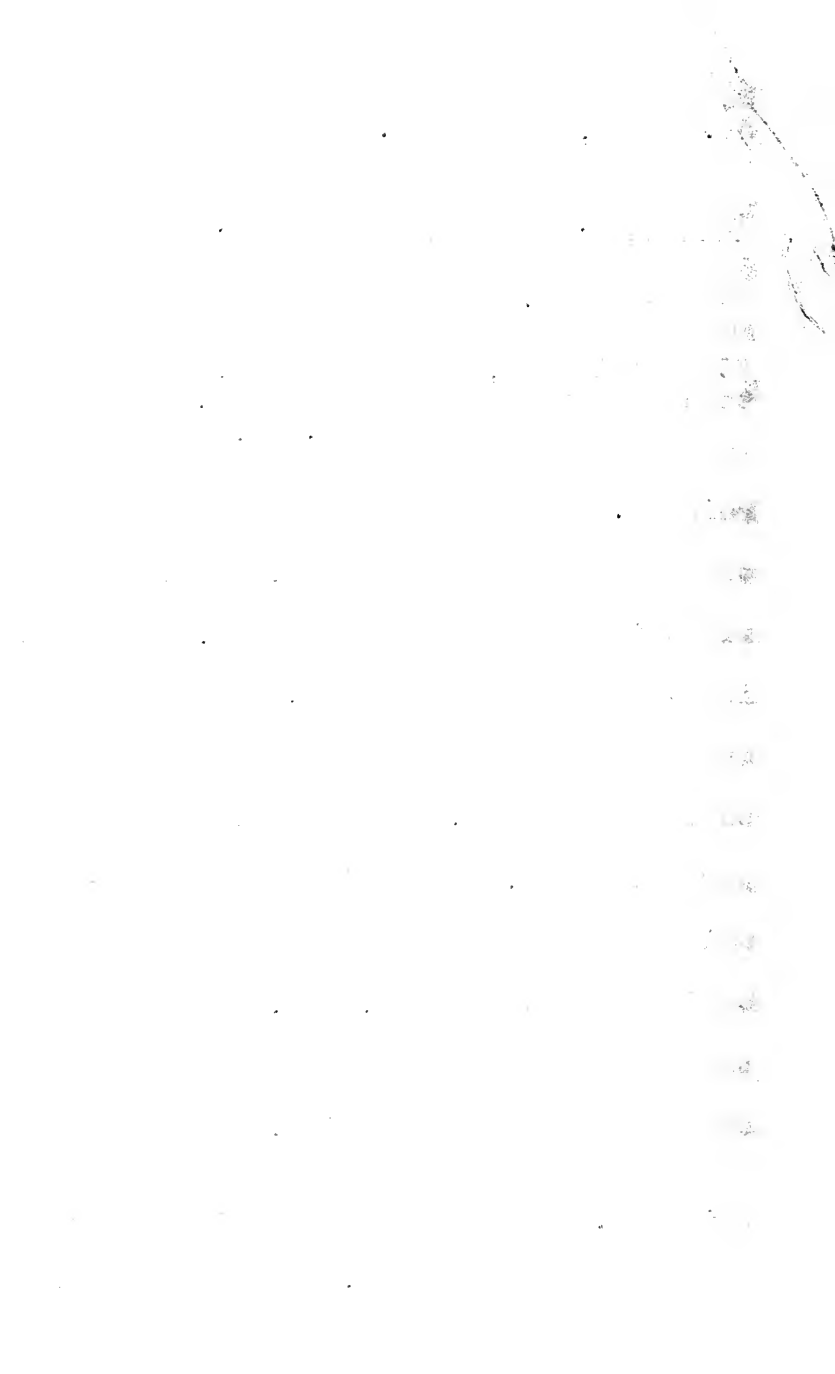
June 12th. Eighth Meditation.

How to teach.

"Come children, hearken to me, I will  
teach you the fear of the Lord."  
Ps. 33, 12

Point I. We are christian teachers and that we mean to be; let us, then, refer all things to Jesus Christ Who, in truth, is the end of every thing. But let us guard against two faults which may turn to our prejudice. These are: to speak perfunctorily, forgetting that everything in creation truly refers to Jesus Christ and His Church, and, to weary the attention of our pupils by not speaking just to the point.

Point II. Education has for its object the entire man — body, heart and mind,



that is to say, it comprises health, discipline, morality, religion, the study of literature and of the sciences. We must classify these objects in the order of their relative merit; we must know how far to go and by what way; we must ascertain our pupils' mental capacity and the degree of piety and discipline and work which is suited to them. We must, above all, remember that as with the body which receives nourishment only from what it is able to digest, so it is with the soul: and hence, we must always speak to our pupils in words that are plain, clear and precise, trying to captivate their attention by means of examples, to train their judgment by questions, in

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116



a word, to bring all their faculties into play.

Point III. HE WOULD BUT HALF succeed as a teacher who, for all his talents and virtues, could not command both fear and love by a just blending of severity with sweetness, of gravity with condescension. Let us only love our pupils as Jesus Christ loved little children, and success will infallibly follow.

"Suffer little children to come unto Me."  
Mark 10, 4

3

4

5

6

7

8

9

10

11

12

June 13th. Ninth Meditation.

On moderation in work and on the care  
of our health.

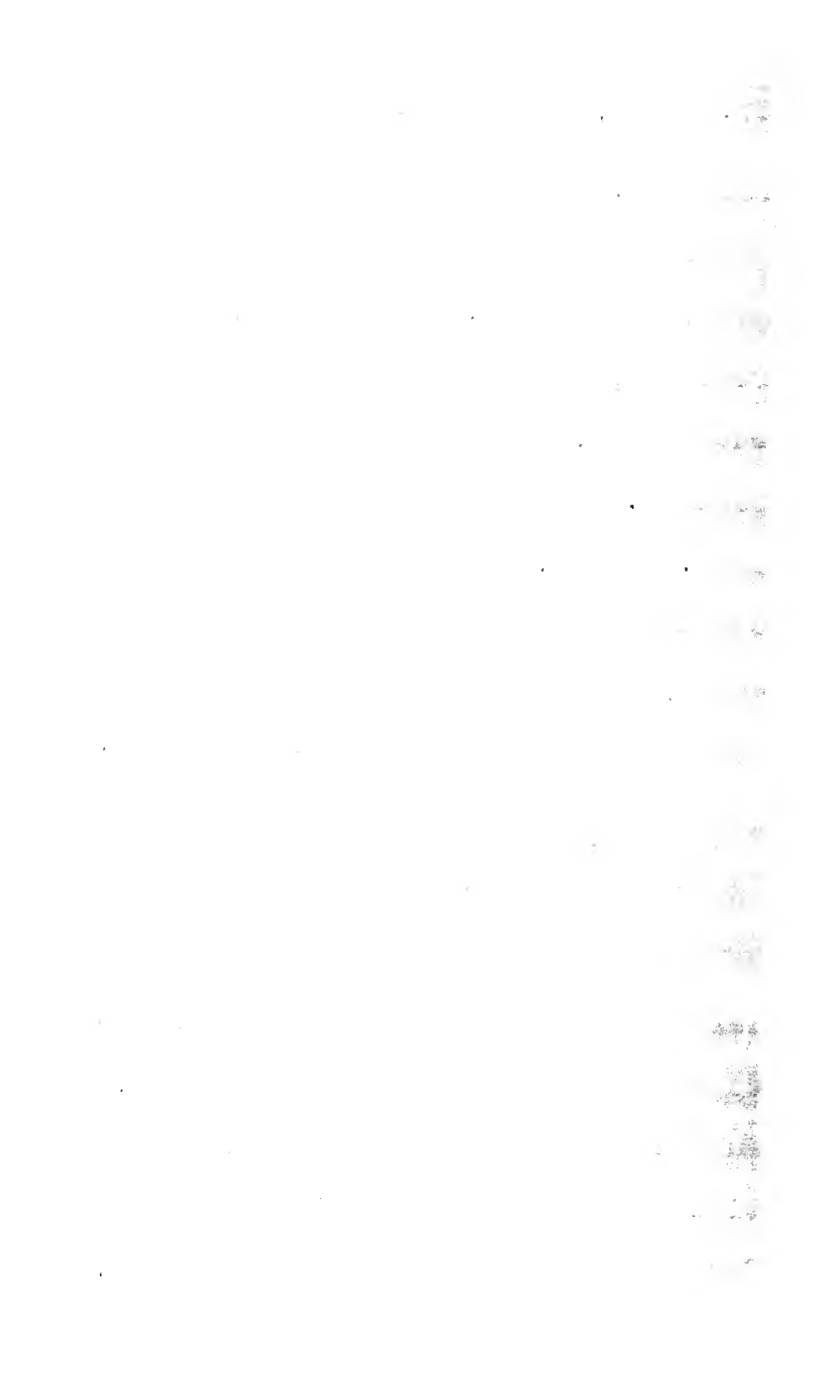
"For I say...not to be more wise than  
it behoveth to be wise; but to be wise  
unto sobriety and according as God has  
decided to every one the measure of  
faith." Rom. 12, 3

Point I. St. Paul, in those words,  
gives us a very wholesome advice,  
though it is seldom followed. We must  
not only remain in our sphere and not  
force our talent, but also observe a  
christian moderation in our love of  
science and the efforts we make to ac-  
quire it. Sloth and an excessive ardor  
are about equally dangerous. Let us  
not offend, if possible, either by  
excess or deficiency.



Point II. The reasonable care of our health demands likewise that we be moderate in work. Our health, we must remember, does not belong to ourselves but to God, to the Church and to our Society. Let us spare it that it may last. Hence, we are never to shorten our time of sleep or of recreation, nor add to our ordinary mortifications without permission from the Superior.

Point III. It is easy to fall into excess when there is question of self and we are apt to forget that too much solicitude about one's wants neither becomes a priest nor a secular; still, we must not be afraid of being too attentive when there is question of the affectionate cares we owe our brothers.



If sick, let us visit them frequently, procuring them comfort and all the variety of innocent diversion we are at liberty to offer; when sick ourselves let us be patient, submitting to the most holy and most loving will of God, accepting our sickness in expiation of our sins and exciting in ourselves a holy desire of death in order to be the sooner with Christ. Let us from time to time say with St. Paul:

"I desire to be dissolved and be with Christ."

(These three novenas of meditations composed by Father Julien Actorie have been transcribed from a manuscript copy in the General Archives of the Basilian Fathers. This book formerly belonged to St. Michael's College. The translation and the copying were probably done not later than the 1890's.)

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118



We have tried during the novena of St. Basil to learn how to use our intelligence for the glory of God, the honor of the Church and the advantage of our Community. Let us study at the school of St. Francis of Assisi, great by the ardour of his charity and compared to the Seraphim, so as to learn to rule our affections and acquire the virtues which should ornament the heart of every good priest.

1st. Meditation.

Of the love of Jesus crucified.

"Stigmata Domini Jesu in corpore meo porto." Gal. 6, 17

First Point. St. Francis of Assisi loved to annihilate himself in the contemplation

100

101

102

103

104

105

106

107

108

of the divine perfections. He was heard to cry out in the accents of the Seraphim: "My God and my all." He was often seen ravished in ecstasy, scarcely breathing, or in a state of immobility. Wherever he found himself or whatever he did, his soul was always intimately united with God. But when he considered the great God attached to the cross (which was the ordinary subject of his meditations) his eyes filled with tears and he began to groan and weep. What a model! And how worthy of envy should we not be, if we could but have something of this tender compassion for Jesus Christ crucified.

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

Second Point. The Son of God was taken, garotted, insulted, ill used, scourged, crowned with thorns, and curcified for love of me. What would have become of me if God had not deigned to take upon Himself my debt? And still what will become of me if I do not know how to apply <sup>to</sup> myself the merits of my Saviour? "Si in viridi ligno haec faciunt, in arido quid fiet?" I wish to begin and love God at least by being grateful. After all He has done for me, would I not be the most ungrateful of men if I felt nothing for Him.

Third Point. It is not sufficient to love Jesus Christ, we must imitate also — or rather one does not love Him truly

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

unless He be taken as model in all things. Or no where will we find Him more worthy of our imitation than on Calvary. No where else does He preach to us so well, charity, patience, humility and hatred of sin, the greatness of God and the miseries of man. All religions is in the cross and it <sup>is</sup> for that reason that the Church shows us it in all places. Let us study our duties in this divine book like the saints did.

"Mihi absit gloriari nisi in cruce  
Domini Nostri Jesu Christi." Gal. 6,14

1  
2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34  
35  
36  
37  
38  
39  
40  
41  
42  
43  
44  
45  
46  
47  
48  
49  
50  
51  
52  
53  
54  
55  
56  
57  
58  
59  
60  
61  
62  
63  
64  
65  
66  
67  
68  
69  
70  
71  
72  
73  
74  
75  
76  
77  
78  
79  
80  
81  
82  
83  
84  
85  
86  
87  
88  
89  
90  
91  
92  
93  
94  
95  
96  
97  
98  
99  
100



Second Meditation.

The love of Jesus Christ in the  
Sacrament of the Altar.

"Quotiescumque manducabitis panem hunc  
et calicem bibetis, mortem Domini  
annuntiabitis, donec veniat." I Cor.  
11, 26

First Point. Let us admire the admir-  
able charity of our Divine Saviour Who,  
...

(Transcribed from the manuscript copy  
in the General Archives of the Basilian  
Fathers. This copy contains the com-  
plete novenas of meditations composed  
by Father Julien Actorie for the feasts  
of the Presentation of the B.V.M., St.  
Joseph and St. Basil. That for St.  
Francis of Assisi is incomplete. The  
translation is less perfect than that  
of the manuscript used in copying the  
novenas for the Presentation, St. Joseph  
and St. Basil.)

2694

2695

2696

2697

2698

A SELECTION FROM THE ENGLISH RESUMES  
OF THE MORNING MEDITATIONS, GIVEN BY  
FATHER VICTORIN MARIJON, IN 1887, AT  
SAINT BASIL'S NOVITIATE, BEACONFIELD



Concerning the poverty of Jesus in the stable of Bethlehem.

General Resolution: I will try to observe the spirit of my rule concerning poverty.

Particular Resolution: I will take particular care of everything which belongs to the Community.

Spiritual Bouquet: Quanto pro me vilior, tanto mihi carior.

A crib for His cradle! A little straw for His bed! How great the poverty of my Lord Jesus! But He became poor, to make us rich and possessors of heaven: Egenus factus est ut illius inopia vos divites essetis. Let us consider that Jesus in His holy poverty wishes to give us a profitable example. Earthly riches says He, are dangerous for you. They sometimes cause a great loss to the most perfect community because they

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40

41

42

43

44

45

46

47

48

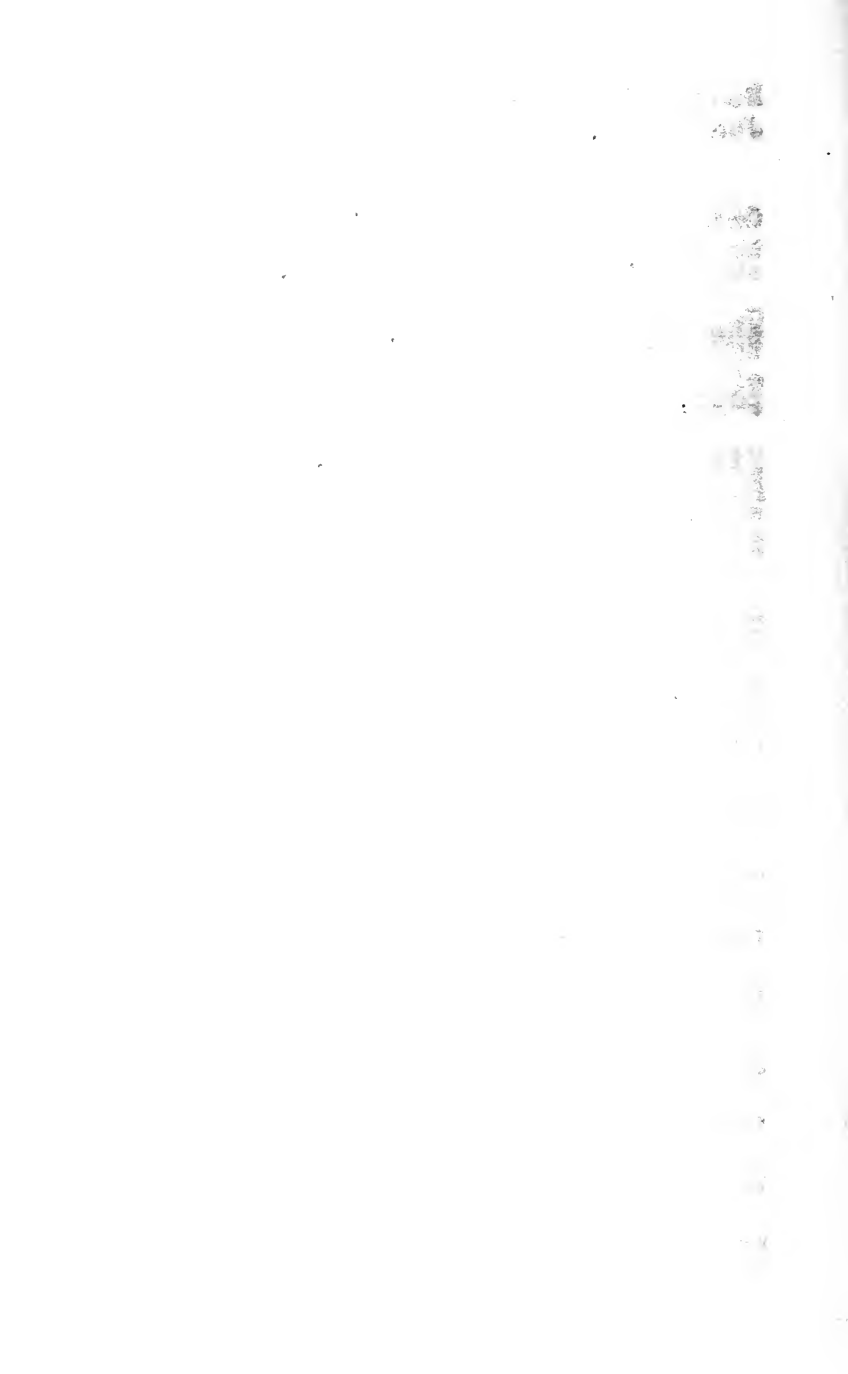
49

50

Beaconfield Novitiate  
January 5, 1887

110

are the sisters of sin. Look at my  
state of utter destitution. This is  
the way to please Me. Love your Master  
poor, humble and pleading for men by  
His poverty and humility.





Concerning the fidelity of the Magi to the grace of their vocation.

General Resolution: O Jesus, I will try every day by the strict observance of my rule to become worthy of my holy vocation.

Particular Resolution: O Jesus, I will speak once of my dear Congregation during the walk.

Spiritual Bouquet: Vidimus et venimus.

The fidelity of the Magi was prompt: Vidimus et venimus. They started immediately for the place to which they were led by the star. The fidelity of the Magi was generous. They were not afraid of the obstacles of a long journey. They asked publicly at the court of King Herod if he knew the place illustrated by the birth of the new King of the Jews. The fidelity of

100  
100

100  
100

100  
100

100  
100

100  
100

100  
100

100  
100

100  
100

100  
100

100  
100

100  
100

100  
100

100  
100

100  
100

100  
100

100  
100

the Magi was fervent. During their travel they talked together about the Son of God. Let us consider that we are condemned by the conduct of the Magi. How many graces received from God! How many examples! How many holy inspirations and we have despised all those means of very soon becoming perfect. O Jesus, grant us our pardon.

100

101

102

103

104

105

106

107

108

109

110

111

112

113

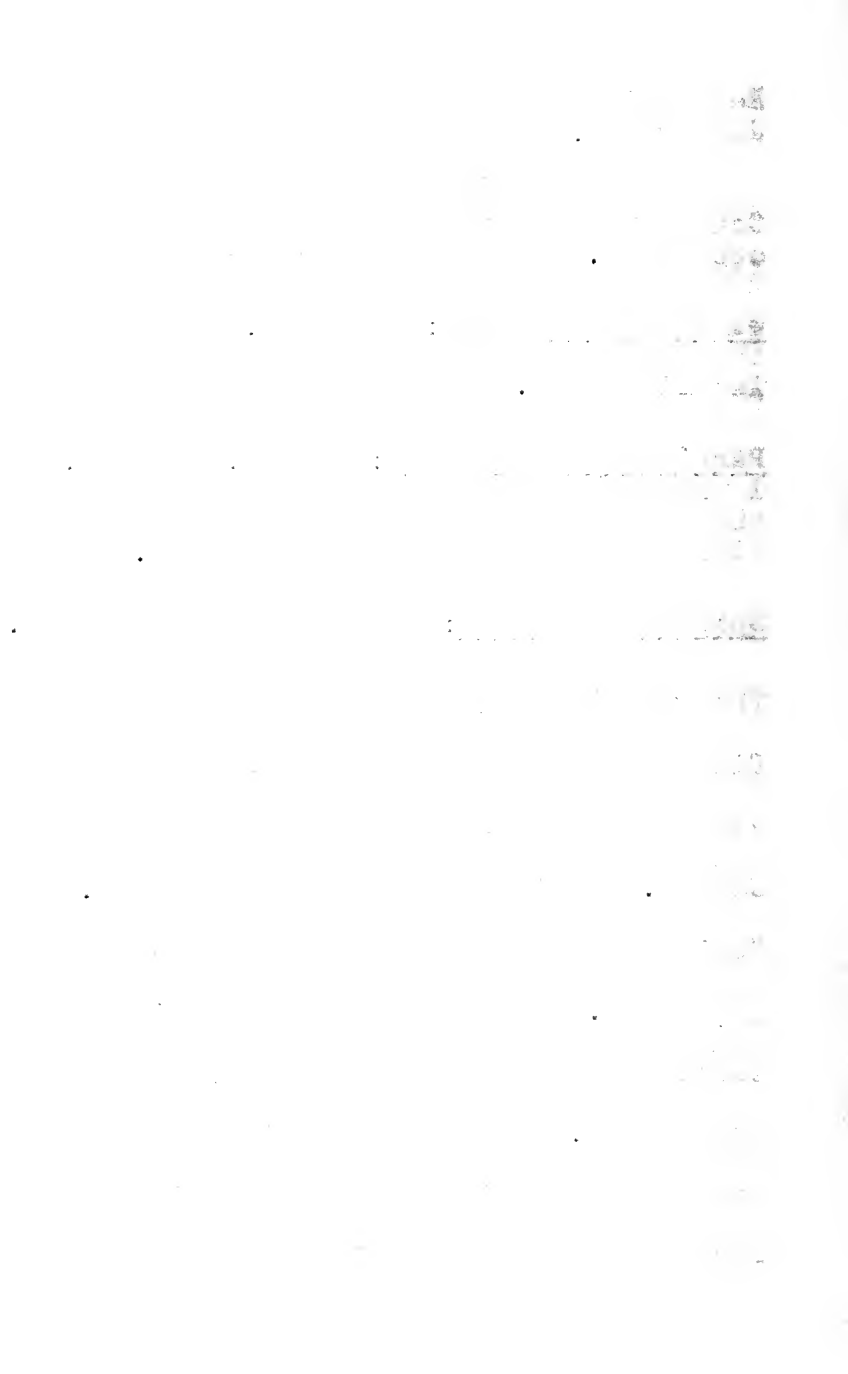
Concerning the first degree of perfect obedience.

General Resolution: O Jesus, to honor thy obedience I will be very obedient in all things.

Particular Resolution: Today, O Jesus, I will keep very carefully the rule of silence in the study hall to honor thy silence in the stable of Bethlehem.

Spiritual Bouquet: Et erat subditus illis.

The perfect religious has his eyes always fixed on his Superior whom he considers as the representative of Our Lord Jesus Christ. He is happy to listen to him. He is unable to appreciate the orders given him. He has the model of his obedience in the life of Jesus, Mary and Joseph. He knows especially that true obedience is deeply rooted in the sacrifice of his own will and he accepts



Beaconfield Novitiate  
January 12, 1887

114

all occasions of destroying his will.

Let us consider that prompt obedience  
is the prosperity of all religious  
orders, which have shed lustre upon  
the Church in all ages.





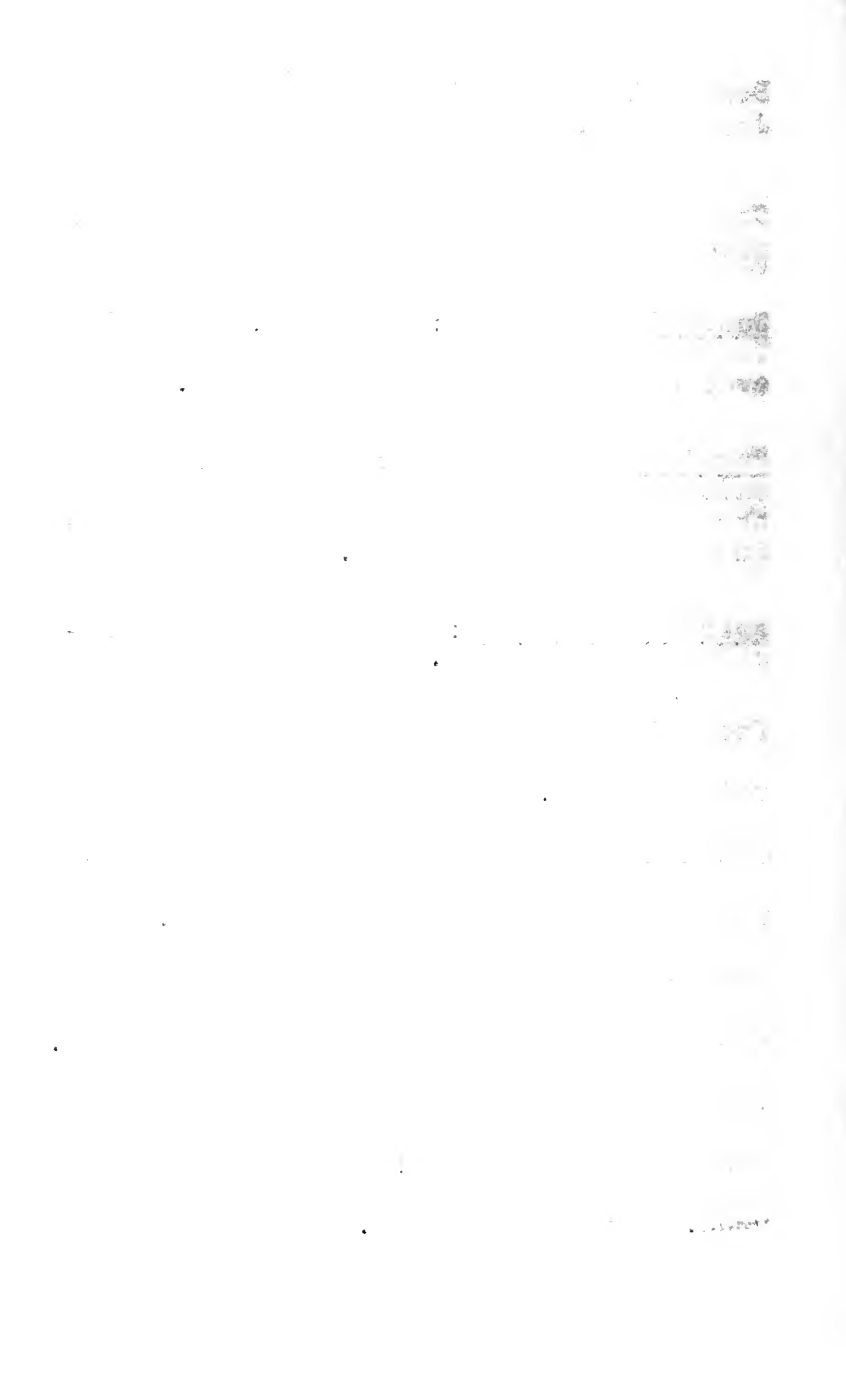
Concerning the second degree of perfect obedience (exactitude)

General Resolution: O Jesus, I promise Thee to obey exactly all things whatsoever my Superiors will bid me do.

Particular Resolution: O Jesus, I will endeavor to be very obedient today to the rule concerning modest bearing during the pious exercises.

Spiritual Bouquet: Fidelis obdiens precipit praecipientem.

The voice of exact obedience is the voice of God. He who tends to perfect obedience must be punctual in performing the orders given by Superiors. He has also to execute their good counsels without questioning their signification. The perfectly obedient always say these words of the Prophet: Paratum cor meum Deus, paratum cor meum. Let us consider



the best model we have of exact obedience, Our Lord Jesus Christ. This good Master foresaw what His Father wished to be done for the salvation of mankind and immediately offered to Him himself, saying: *Ecce venio. Sta pater quoniam sic fuit placitum ante te.* How happy and how powerful would be our Community if God would grant her the spirit of exact obedience.

1848

1849

1850

1851

1852

1853

1854

1855

1856

1857

1858

1859

1860

1861

1862

1863

1864

1865

1866

1867

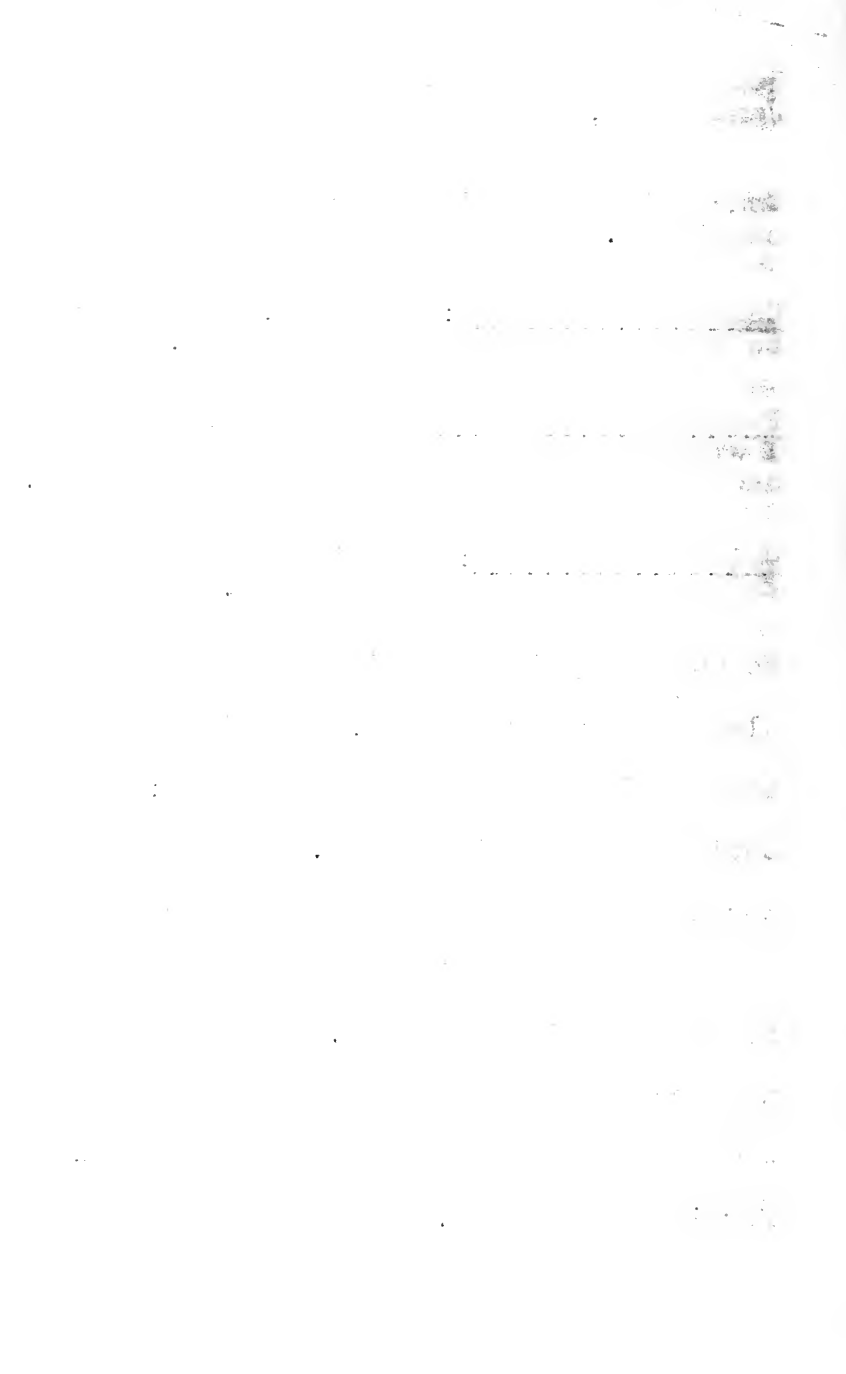
Concerning the third degree of perfect obedience. (Joy)

General Resolution: O Jesus, I will try to be very joyful in my obedience.

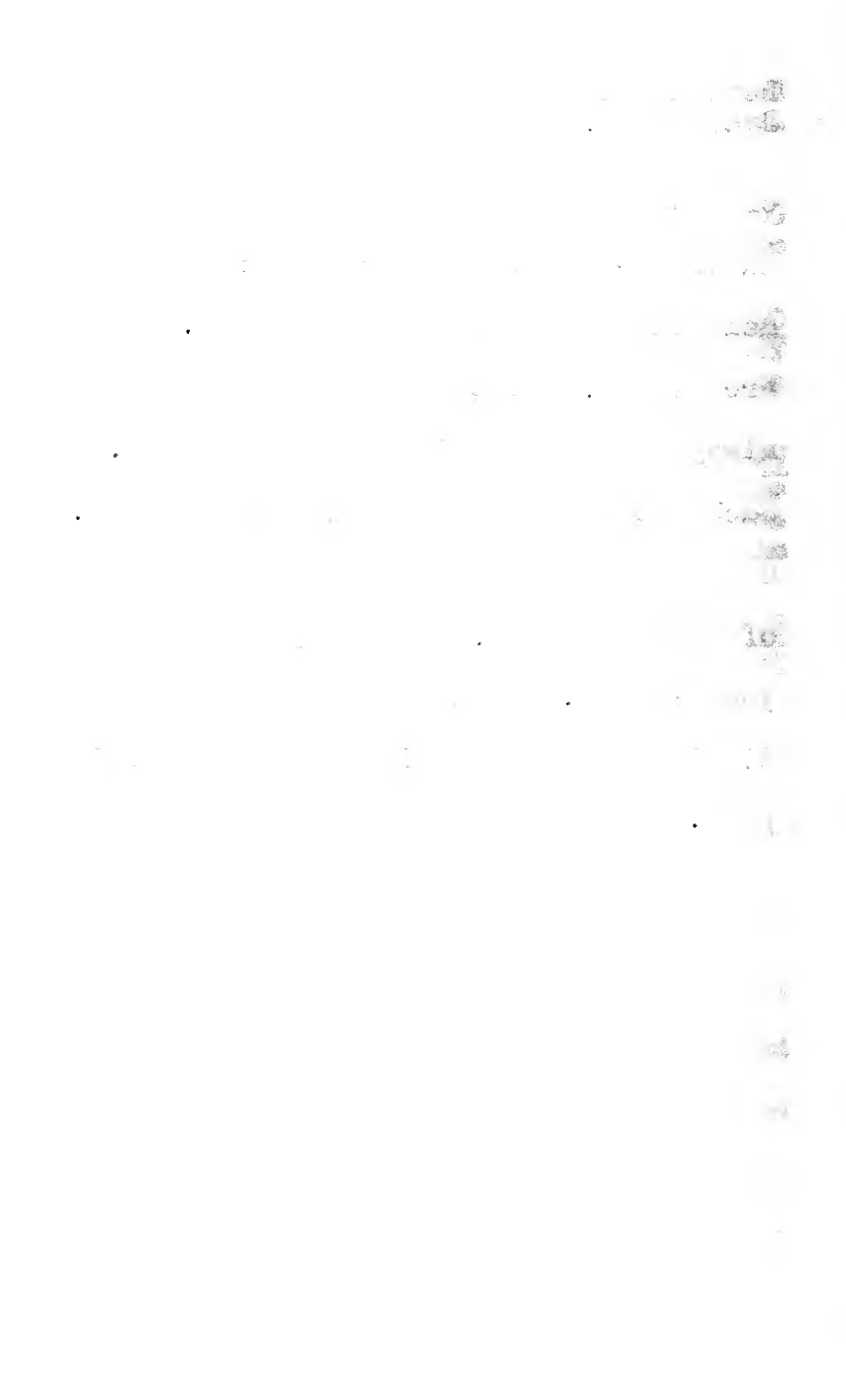
Particular Resolution: O Jesus, today I will prepare very carefully my classes and will attend them with great attention.

Spiritual Bouquet: Obedientia est sepulchrum propriae voluntatis.

We must obey in all points and we must also appear very joyful, especially in those things that do not please us: Christus non sibi placuit. Let us consider that God accepted the sacrifice of those only who imitate Abraham when he offered his son Isaac. But he does not accept the will of the religious who always shows his discontent in performing his duties. What would become



of a Community whose members do not understand what Our Lord said: *Jugum meum suave est et onus meum leve*. They are slaves, rivetted to iron chains who always grumble against their masters. Such a Community is not likely to live. O Jesus give us the joy and happiness of your apostles, obeying joyfully your orders. *Ibant gaudentes quoniam digni habiti pro nomine Jesu contumeliam pati.*





Concerning the fourth degree of perfect obedience. (Simplicity)

General Resolution: O Jesus, I promise Thee not to discuss the orders of my superiors.

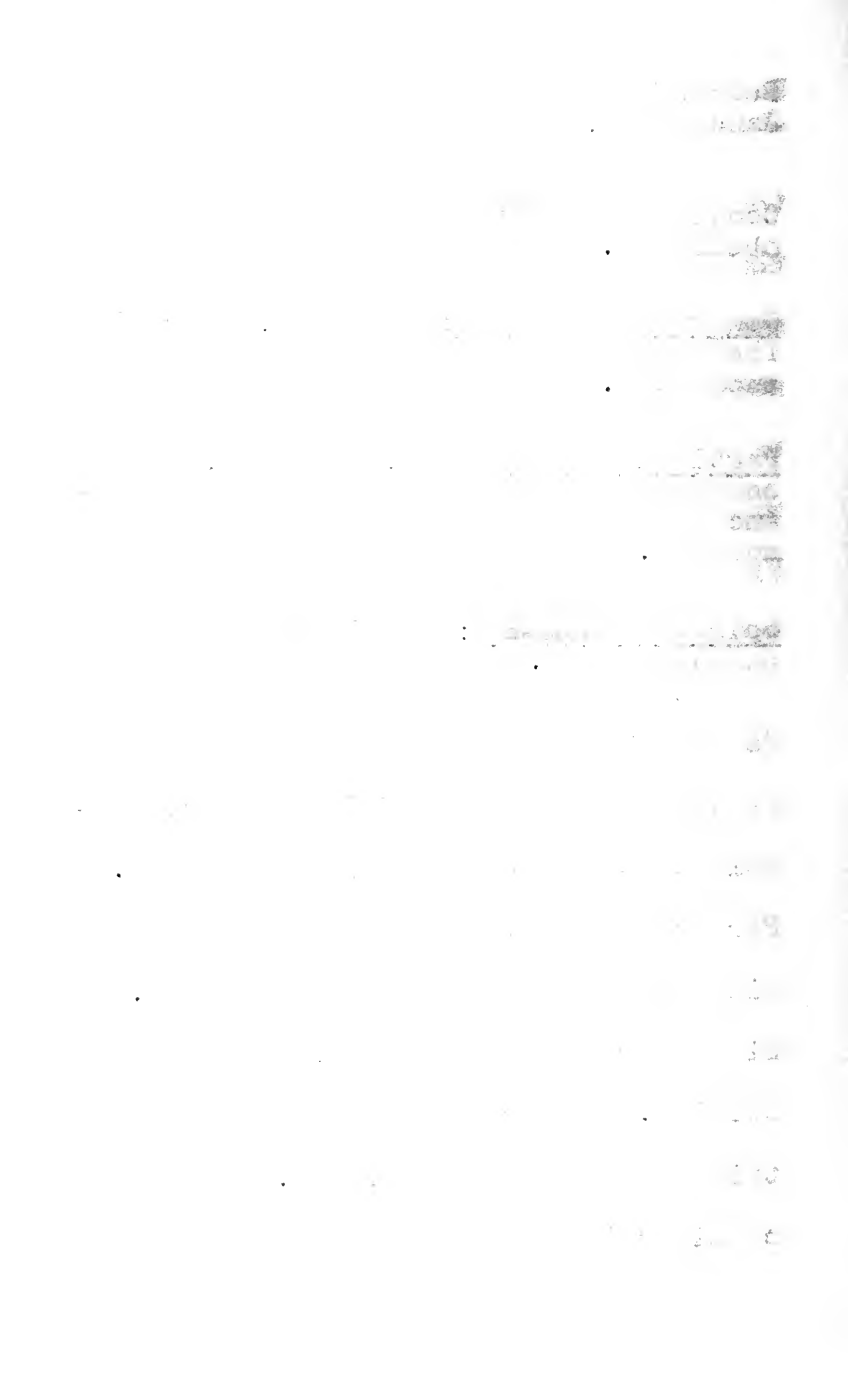
Particular Resolution: O Jesus, I will endeavor to be very simple in my obedience in observing the rules given about modesty.

Spiritual Bouquet: Sibi solum credere persuasum est.

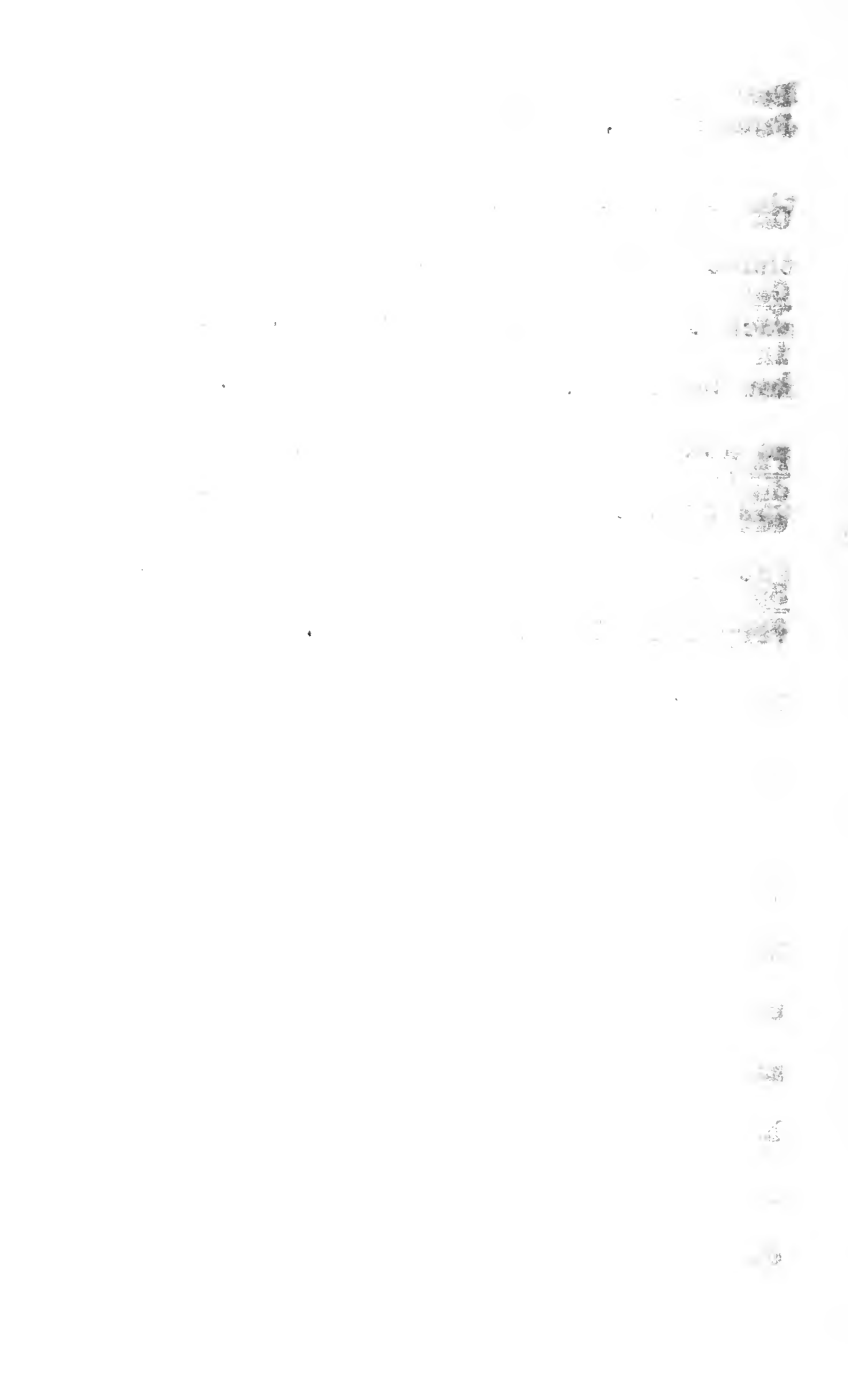
We will be simple in our obedience when we will repute as very just and reasonable whatever our Superior may order.

Perfect obedience requires a soul without will and this will without judgment.

Discernere superioris est, aliourm est obedire. What have we to do to obtain this perfect obedience? St. Alphonsus of Liguori says that we must drive away



the thoughts against obedience like those against chastity and desire very much to do nothing which we doubt would not be approved by our superior. Let us ask of Our Lord Jesus Christ Who was so obedient to the will of His Father the grace of being a religious very edifying in obedience.



On the humility of the will or heart.

General Resolution: I promise Thee, O Jesus to have more confidence in Thee in proportion as my poor efforts will be more powerless.

Particular Resolution: O Jesus, today during the walk I will try to have more edifying conversation.

Spiritual Bouquet: Sitis in humilitate superiores.

We must be envious only of those religious who love God with their whole hearts. Do not ever be jealous of your brtheren who are more renowned by their intelligence and ability. Let us say that God did not grant us so many talents, because He wishes us to be in the surest way to heaven. Let us also consider that we have to prevent discouragement which is the worst enemy

100

101

102

103

104

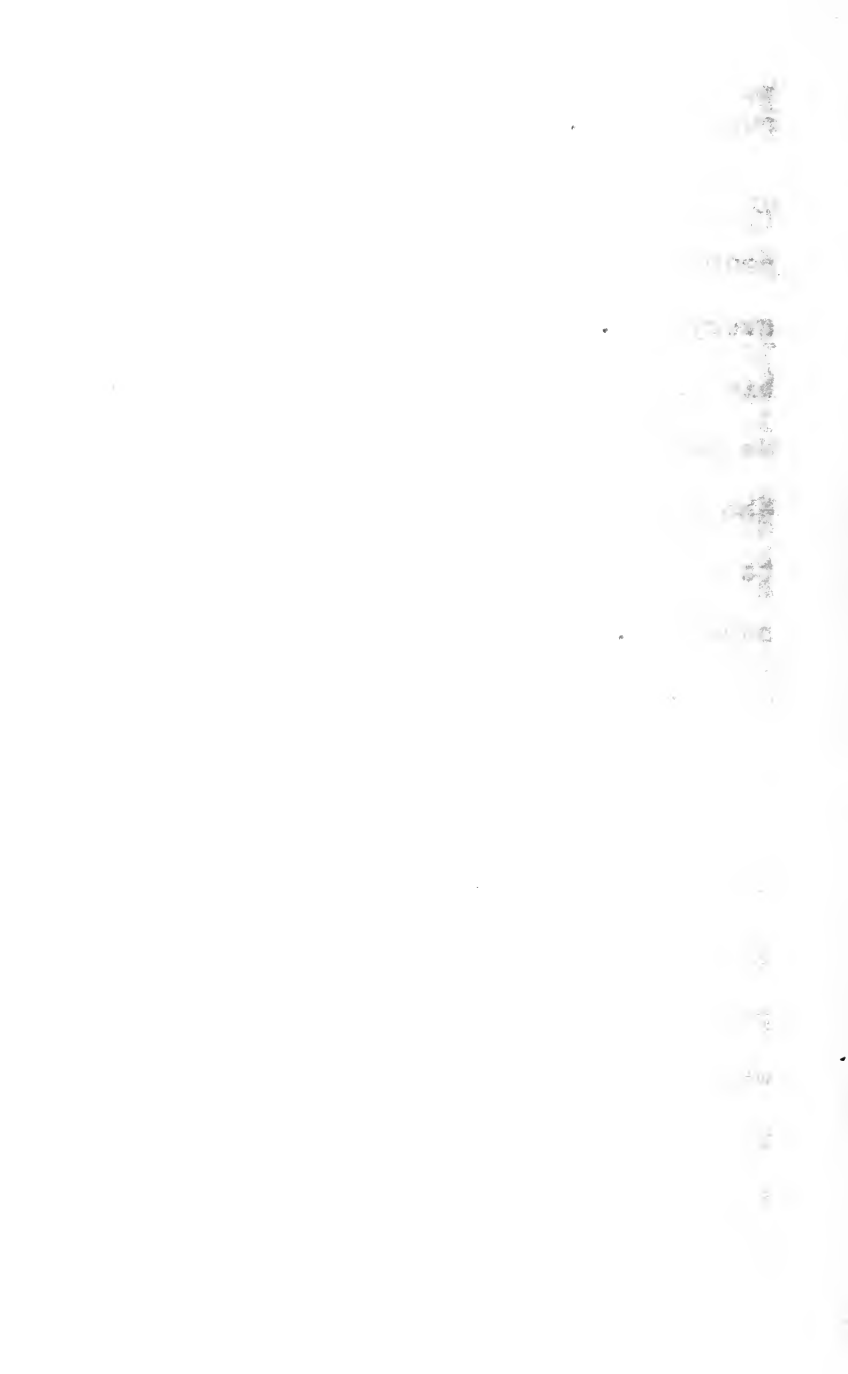
105

106

107

108

of humility because it poses the appearance of humility and deceives everybody. *Multo deformior est superbia quae sub humilitate signis latet.* We must give thanks to Our Lord Jesus Who granted us all that is necessary to be the sincere friend of virtue and sanctity.





Concerning poverty as the basis of the religious life.

General Resolution: O Jesus, I will practice every day the virtue of poverty by weaning my heart from all that belongs to the Community.

Particular Resolution: O Jesus today during the walk I will speak of the best means of keeping in good condition all things of the chapel.

Spiritual Bouquet: Vestimenta projice ne succumbas.

In the world riches are the basis of states and highest families but in the religious life poverty is the corner stone of perfection. Our Lord lived poor and bereft of all those things which men run after and we can affirm that the Good Master took dlight in this.poverty because He knew that it was for us the only way to obtain

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

121

122

123

124

125

spiritual wealth. Viator rejectis sarcinulis, vere cursistat. (St. Chrys)

Let us consider poverty as our mother.

Diligan omnes paupertatem ut matrem.

(St. Ignat.) Let us specially love it

very much as the guardian of the

Mother of all virtues, humility.

Paupertas bonis mentibus valet esse

custodia humilitatis. (St. Greg)

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

The poverty of Jesus is the true model of religious poverty.

General Resolution: O Jesus, I promise Thee to accustom myself during the novitiate to uncomfortable things.

Particular Resolutions: O Jesus, today I will mortify the delicacy of my taste twice specially before my evening meditation.

Spiritual Bouquet: Occurrit mihi pauper et quaero pauperem.

Jesus in this mysterious book of the Apocalypse, written within and without which can be read by those only who despising earthly goods endeavor to obtain the kingdom of heaven. Let us then meditate on the life of our good Redeemer and we will understand that the things of which Jesus was bereft on earth are of no use for us, nay more

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40

they make us poor when we possess them with too great a love because they remove from our eyes the true light of faith. *Paupertas est abdicatio sollicitudinum saeculi iter ad Deum sine impedimento, expulsio omnis tristitiae.* Let us repeat often these words of a saint (St. John Climacus): Far from me earth, would I have nothing to do with you. Jesus is my only wealth.

100  
101

102

103

104

105

106

107

108

109

110

111

112

113

114

115



The poverty of Jesus is the model of ours concerning clothes.

General Resolution: O Jesus I promise Thee to be very simple and modest in my clothes.

Particular Resolution: O Jesus today considering my clothes as the livery of Thee, I will clean them specially when I enter the chapel.

Spiritual Bouquet: Omnis gloria ejus filiae regis ab intus.

Let us meditate on this word of St.

Paul to his beloved disciple Timothy:

Habentes alimenta et quibus tegamur

his contenti simus. St. Bridget used

also to say that the exterior generally

reveals the interior and St. John

Chrysostom condemned severely those who

take too great a care of their clothes:

Studium in ornando corpore internam

indicat deformitatem. How dreadful is



this sentence of St. Mary Magdalene of Pazzi, that a great many religious are condemned to hell fire on account of their vanity concerning their clothes. Let us then imitate Our Lord Who praised poverty in this matter of St. John the Baptist and was Himself poorly clad.

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

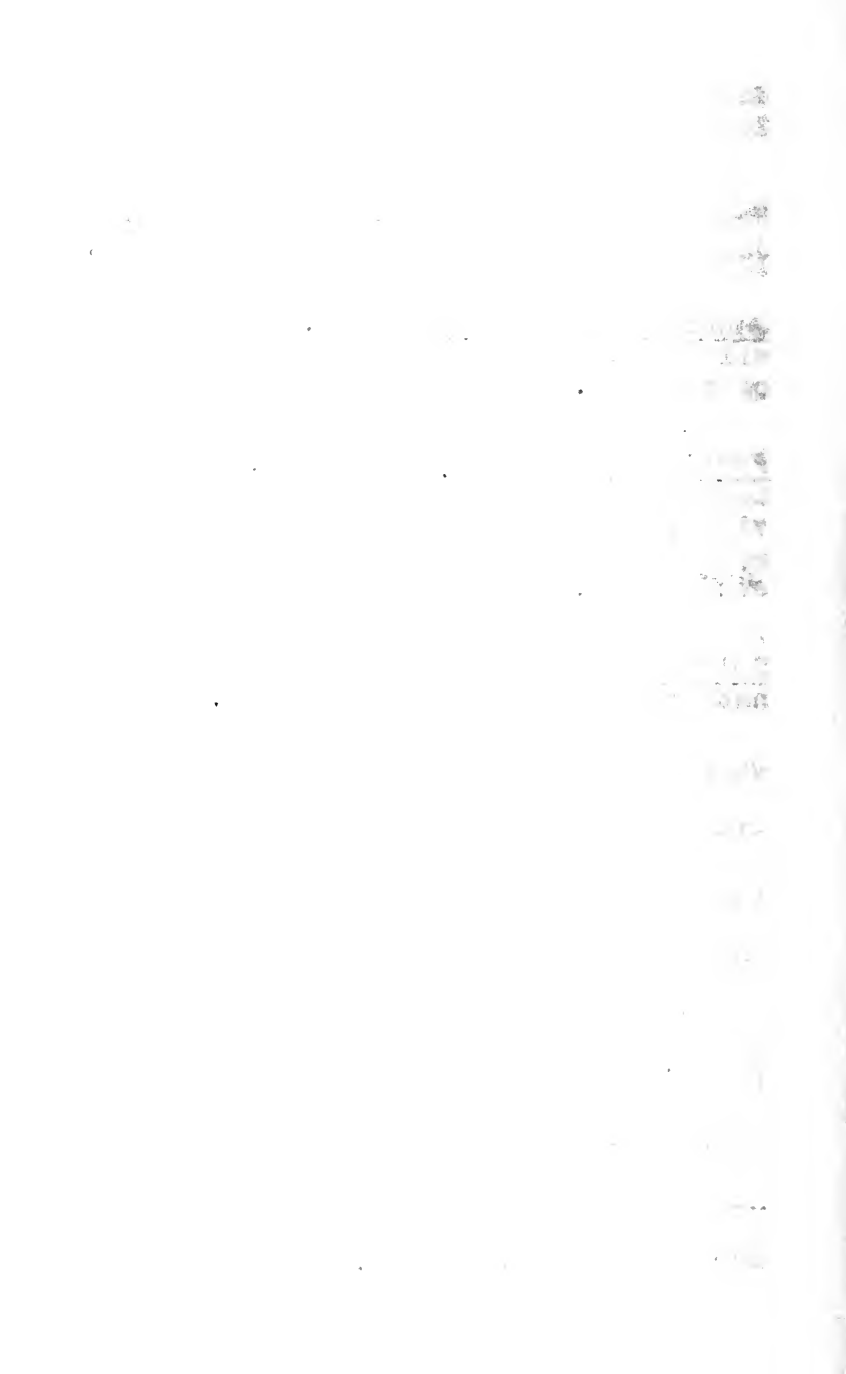
How great a pleasure devotion to St. Joseph gives to Our Lord Jesus Christ.

General Resolution: O St. Joseph, I will honour thee particularly every day of my life.

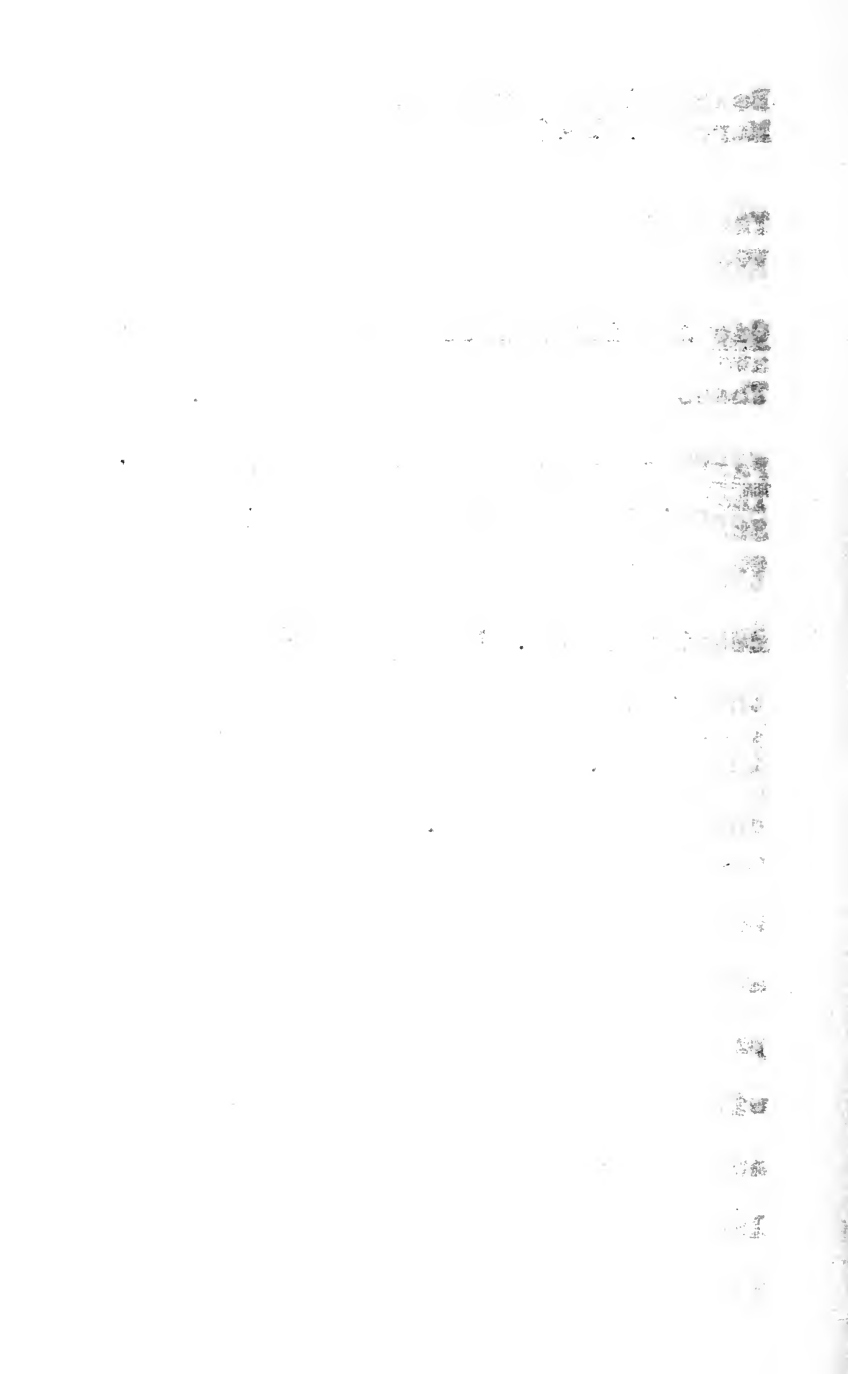
Particular Resolution: O St. Joseph, today, before I will pay my special visit, I will obey all the points of my rule concerning my work in the study hall.

Spiritual Bouquet: Dum pater orat  
natum velut imperium reputatur.

When we honour St. Joseph certainly we please Jesus Christ because we acknowledge that He was made man for us. Our Lord once said that He will reward generously in Heaven him who will give for His sake a glass of water to a poor man. How much more generous will He be to all those who are the true servants of St. Joseph. We are sure



of that because He promised it to Saint Margaret of Cortona: Rogate quod omni die specialem facias reverentiam Sancto Joseph devotissimo nutrutio meo. Jesus recommends us to honour our parents. Certainly He will bless specially those who will pray through the intercession of St. Joseph and we can affirm that St. Joseph is powerful with Jesus in Heaven. Jesus patri suo Joseph in coelis nihil negat.





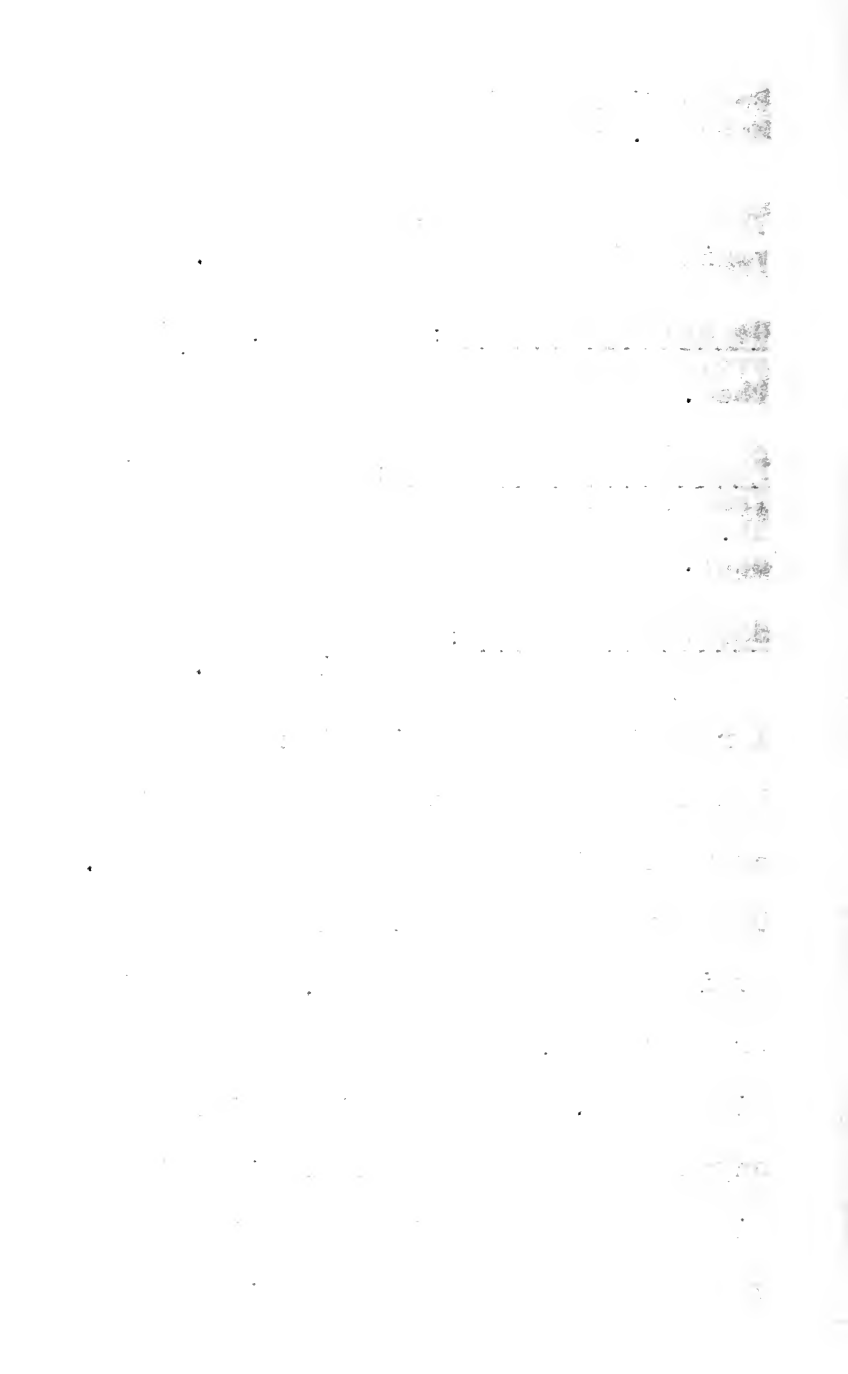
The religious who usually commits venial sin must fear to be lost.

General Resolution: O Jesus, I will avoid very carefully all that pains Thee.

Particular Resolution: O Jesus I will Thee today through the intercession of St. Thomas three acts of perfect obedience.

Spiritual Bouquet: Nemo repente fit turpissimus.

A religious in all his pious exercises has to ask of God the means of taking away all hindrances to his perfection. Our Lord Jesus Christ tells him to avoid the smallest faults, to say his prayers well, and thus obtain what he wishes for. But it is impossible for anyone who does not hate venial sin to like devotion and pious exercises and very soon he will fall down into the



abyss of mortal sin. Ecce quantus  
ignis quam magnam silvam incendit. Let  
us meditate on this sentence of St.  
Liguori: How hard it is to convert a  
poor soul which conceived at first a  
sincere affection for God and after-  
wards departed from Him. Ruina quae  
de alto est graviori casu colliditur.

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

121

122

Concerning the necessity of good example in the holy priest.

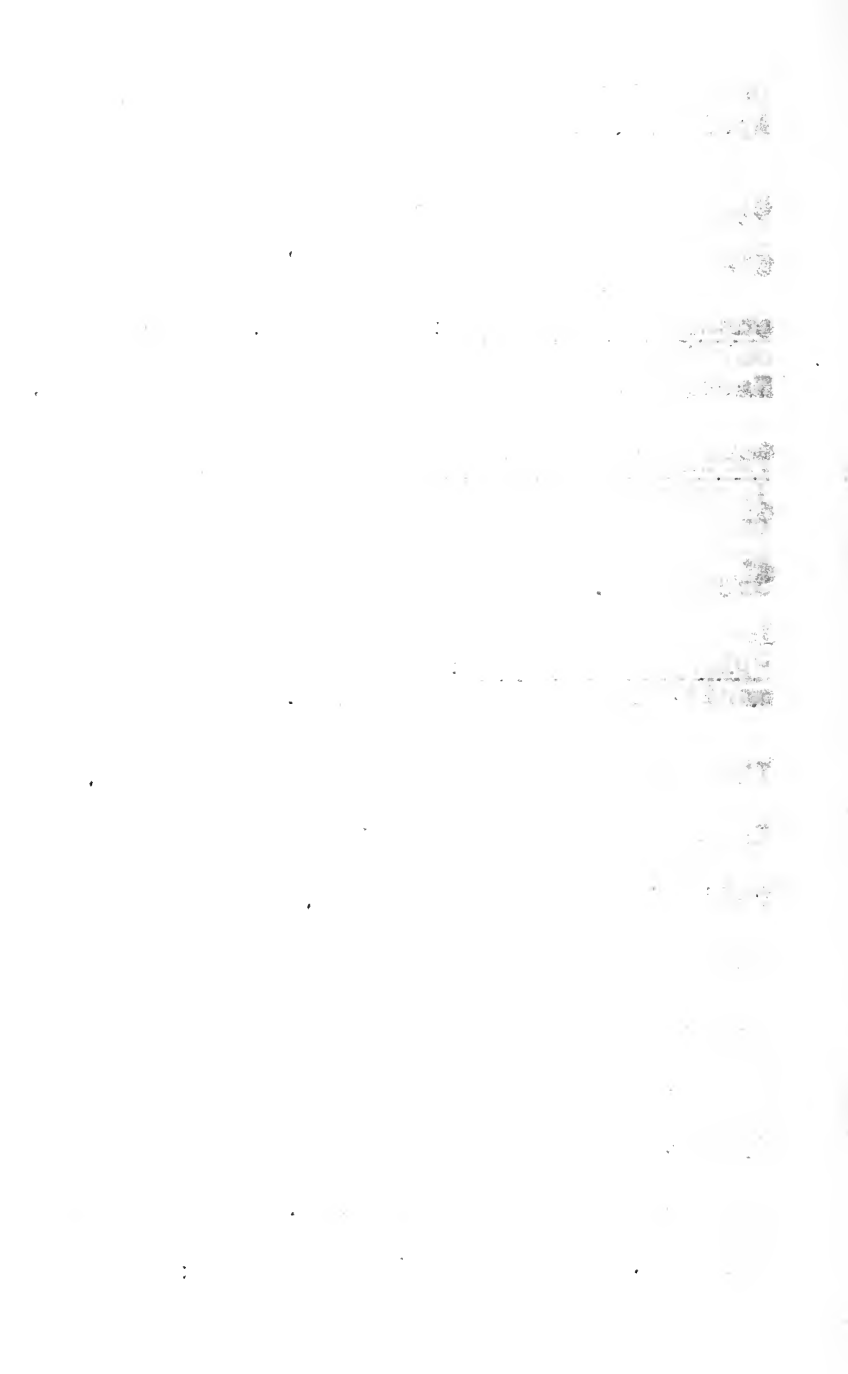
General Resolution: O Jesus, every morning at my rising I will promise Thee to be very obedient to my Superiors.

Particular Resolution: O Jesus, today I will make one exercise of the spiritual communion to obtain the grace of loving ardently to receive Thee in the Holy Sacrament.

Spiritual Bouquet: Splendidae vestis manifestiores sunt maculae.

The priest is the mirror of the world.

In sacerdotes tanquam in pseculum reliqui oculus conjiciunt. It is seemly in a priest to reproduce exactly all the virtues of Our Lord as perfectly as possible because every one wishes by the way of his example to see what he has to amend in himself. Our clothes says St. Jerome require sanctity:



Clamat vestis clericalis animi sanctitatem. The priest has to teach the others the form and rule of modesty. He will succeed only if he is very accurate in his exterior. The modesty of his eyes for instance will be the mirror at which all his flock will look. Let us meditate on the sentence of St. Bernard: Quod veniale est plebi criminale est sacerdoti. Let us show to all that we live always in the presence of Jesus Christ.

1000  
1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000



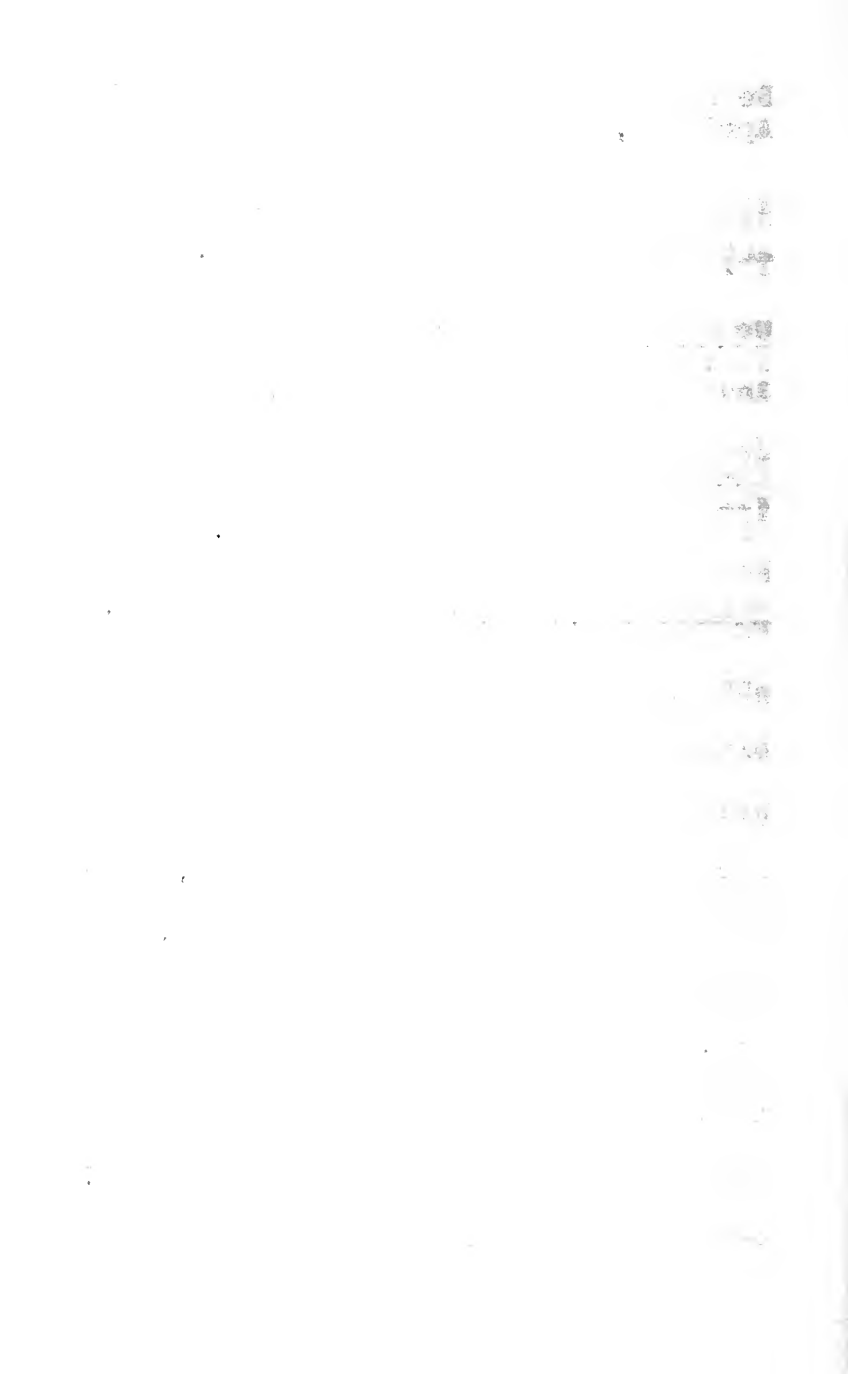
Jesus in the Holy Eucharist is the author of the religious virtues.

General Resolution: O Jesus every day I will ask Thee a great and sincere love for Thy Holy Sacrament.

Particular Resolution: O Jesus today I will hear the Mass to obtain the precious grace of a pure heart.

Spiritual Bouquet: Deus meus et omnia.

Who is there more obedient than Our Divine Lord in the Holy Eucharist in which He is at the instant that the sacramental words are pronounced, whether the priest be good or bad, or whatever use he may wish to make of Him; suffering Himself to be carried to those whose hearts are sullied with sin of which He has so great a horror! Jesus is there also the author of



chastity: Vinum germinans virgines.

The whiteness of Jesus teaches us that we must be without spot, sound in body and heart, in intention and affection. Jesus is the author of poverty: Semet-  
ipsum exinanivit formam servi accipiens. He is constantly in a very small place. He is there like a King, very kind for all who takes the appearance of poverty to win to His Blessed Heart all our own hearts.

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

121

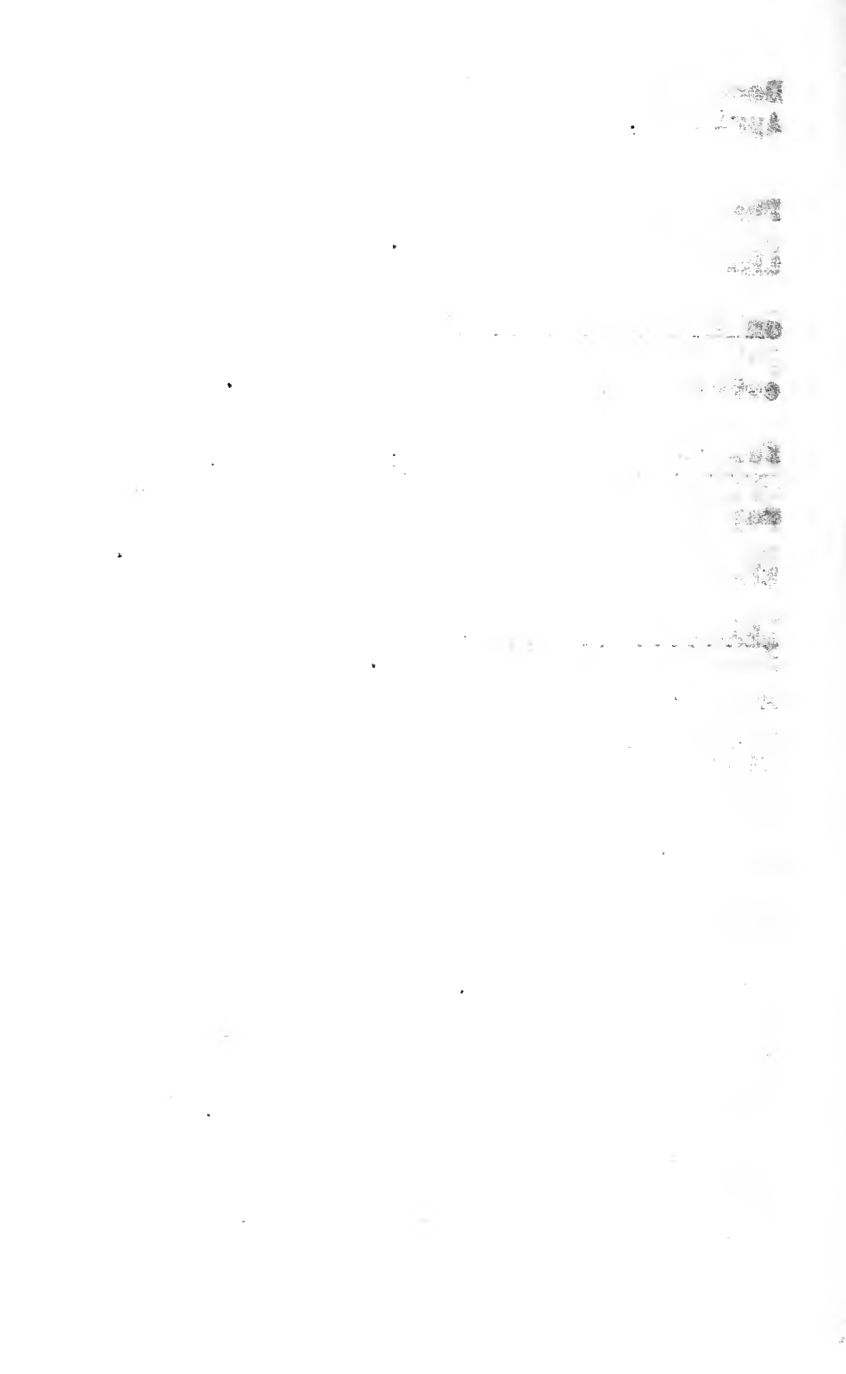
The Holy Eucharist is the strength of religious and priests.

General Resolution: O Jesus, I will pay a visit to Thy Sacrament whenever I have some troubles and pains.

Particular Resolution: O Jesus, today will endeavor to meditate very carefully on the method of direction during my thanksgiving after Holy Communion.

Spiritual Bouquet: Repellit omnes daemonum impugnationes.

O Jesus I hear Thee saying to us do not fear anything about the infirmities of this life because I will give you My Body and Blood which will preserve you from all sickness. Be reassured about the faults which you have committed because I have prepared for you, in my Holy Eucharist a precious and salutary bath by which you will be entirely



purified. Let us admire especially the precious effects of this sacrament on all priests and religious who receive it worthily. They are very powerful against the devil: Complacuit Patri meo dare illis regnum. How strong are their virtues of obedience, poverty, chastity and how admirable their zeal and their love of abnegation and sacrifice.

10

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40



The Holy Eucharist is the treasure of religious and priests.

General Resolution: O Jesus I will try to love all my confreres according to the pure love which Thou showest us in Thy Holy Sacrament.

Particular Resolution: O Jesus, today I will prepare myself to make piously the Way of the Cross in performing two acts of a pure charity towards myself.

Spiritual Bouquet: Dies communionis,  
dies amoris.

The Holy Eucharist is an exhaustless treasure in which we find all graces and consolations. It is the source of science, strength and glory. Our body receives from it the seed of immortality and our mind is enlightened and sanctified by its reception. Our heart is filled up with the noblest and most

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

generous sentiments. Sacramentum  
charitatis. Amor amorum pro omnibus  
Christus abundat. Let us consider  
also that Our Lord offered Himself to  
us in order to be our inseparable  
companion, our most beloved friend and  
our pledge of His heavenly kingdom.  
O Jesus, allow me to love Thee because  
Thou art all love, sweetness and amabil-  
ity towards me.

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

We must be prepared for death before its coming.

General Resolution: O Jesus, every day I will do my actions as if I had to give an account of them to Thee in the evening.

Particular Resolution: O Jesus, during my thanksgiving after Holy Communion I will take the resolution to expiate by some special mortification all my faults of last month against charity.

Spiritual Bouquet: Tempus breve est.

Let us meditate: First that the moment of death is not fit enough for preparing to appear before Our just but severe and inflexible Judge. We are not sure to have in the last day of our life our senses to perform a good act of contrition. Second, let us consider the conduct of all the saints on this point. St. Jerome thought always that he heard

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

the trumpet of universal judgment. St. Louis Gonzaga kept before him in his small room a dead man's head and prayed fervently to God to grant him pardon of his faults. Third, we cannot affirm that God will grant us sufficient time to be well prepared for His judgment. Let us then conclude that the best and surest way for us now is to do all our actions with a spirit of perfect obedience since obedience for a religious is the protection of his innocence.





Jesus wishes that religious live only on love and generosity.

General Resolution: Every morning on awakening I will address to myself these words: Jesus wishes to possess thee entirely.

Particular Resolution: O Jesus, I will perform two acts of obedience to obtain an ardent love for thy Holy Sacrament.

Spiritual Bouquet: Deus meus et omnia.

Let us hear our good Saviour saying that we will find in His sacrament the purest love towards God, our neighbour and ourselves. Generosity is the chief character of our love towards God. St. Catherine of Sienna was astonished that men were not inflamed with love, having always close to them their God. But what will be our charity for our neighbor? We will endeavor to understand it by meditating on the conduct of Our

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

Beaconfield Novitiate  
May 11, 1887

144

Lord in this Sacrament; we will see that we must support all around us and take a great care of their souls. Now we know that we certainly love ourselves sincerely by the practice of mortification, by humiliations received with a great faith.

1

2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

17

18

19

20

Jesus in the Eucharist wishes that religious visit Him very often.

General Resolution: O Jesus, victim of love on Thy altar I promise to visit Thee as often as possible.

Particular Resolution: O Jesus, today during my visit to Thy Holy Eucharist I will offer Thee the firm resolution of visiting Thee at least once every day.

Spiritual Bouquet: Audiam quid loquatur in me Dominus Deus.

We like very much to be often with the persons whom we love tenderly and when it is possible to visit them assiduously. Certainly we never neglect any occasion to see them at least for a few moments. But let us think that we leave very often alone and solitary amongst us our good Jesus. However, we know that no one loves us more tenderly than He.

1000

1000

1000

1000

1000

Beaconfield Novitiate  
May 13, 1887

146

The holy King David was so happy when he could remain close to His God in the temple. Then, he said with sentiments of the most ardent piety: *Cor meum et caro mea exultaverunt in Deum vivum.* How far are we from this tenderness towards our good Saviour Who remains always with us, Who is also our food. Let us detest our coldness and promise to visit Him very assiduously.

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120



Jesus wishes that religious by their virtues publish the benefits of the Eucharist.

General Resolution: O Jesus, I will tell myself very often that religious must be ardent and sincere lovers of the Eucharist.

Particular Resolution: O Jesus, today I will offer Thee my visit for the eternal rest of the souls departed especially those recommended to my prayers.

Spiritual Bouquet: Domine Jesu, tu solus mihi dulcis appareas.

Let us understand the sweet words of Jesus in this adorable sacrament. He wishes to inspire us with an entire abnegation of ourselves and a most sincere love for God. He preaches efficaciously to us humility, patience, obedience, interior life and all the other virtues of our holy state. He offers us to be the inspiration of our

1934

1935

1936

1937

1938

1939

1940

1941

1942

1943

1944

1945

1946

1947

1948

1949

1950

1951

1952

1953

1954

1955

1956

1957

1958

1959

1960

1961

1962

1963

1964

1965

1966

1967

1968

1969

1970

1971

1972

1973

1974

1975

1976

1977

1978

Beaconfield Novitiate  
May 15, 1887

148

zeal and conduct. Certainly we may affirm that the Holy Eucharist possesses all the treasures of the religious life. In quo sunt omnes thesauri sapientiae et scientiae Dei. Let us now answer Him with a firm resolution of acquiring the precious treasure of our state and publish by our generous conduct the riches of the Holy Eucharist.

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

Jesus in His Sacrament wishes to be  
the consolation of religious.

General Resolution: O Jesus, I will  
speak with Thee every day about my  
pains and sorrows.

Particular Resolution: O Jesus, today  
I will offer the recitation of the  
Rosary for the intentions of the Super-  
ior General.

Spiritual Bouquet: Ecce vobiscum sum  
omnibus diebus.

Let us hear our good Master telling us:  
My child what do you wish from Me? Quid  
tibi vis ut faciam? Let us afterwards  
answer: O Jesus, see our sorrows. We  
are cruelly afflicted by our enemies.  
Give us then the joy of a good con-  
science and victory over our passions.  
We are poor sinners, but we will never  
leave again Thy paternal love. How  
great is the consolation which the poor  
exile feels when he receives some good

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

news from his native country! or the visit of a sincere friend! And, O Jesus, Thou art our dearest friend, our Father, and when we receive Thee in the Holy Sacrament we have in our hearts our Divine Lord Who tells us that our friends of heaven are waiting for us in a countrey from which no one will drive us away.

100

101

102

103

104

105

106

107

108

109



Jesus wishes that good religious approach Him with a perfect charity.

General Resolution: O Jesus, I will perform an act of pure love before my visits to Thy Holy Sacrament.

Particular Resolution: O Jesus, I will perform two acts of charity according to the penance of the last Coulepe.

Spiritual Bouquet: Dilectus meus mihi  
et ego illi.

What must be the life of a religious?

A life of perfect charity towards this

good Lord in the Holy Sacrament. Let

us remember also that we will be priests

and then our hearts must be very gener-

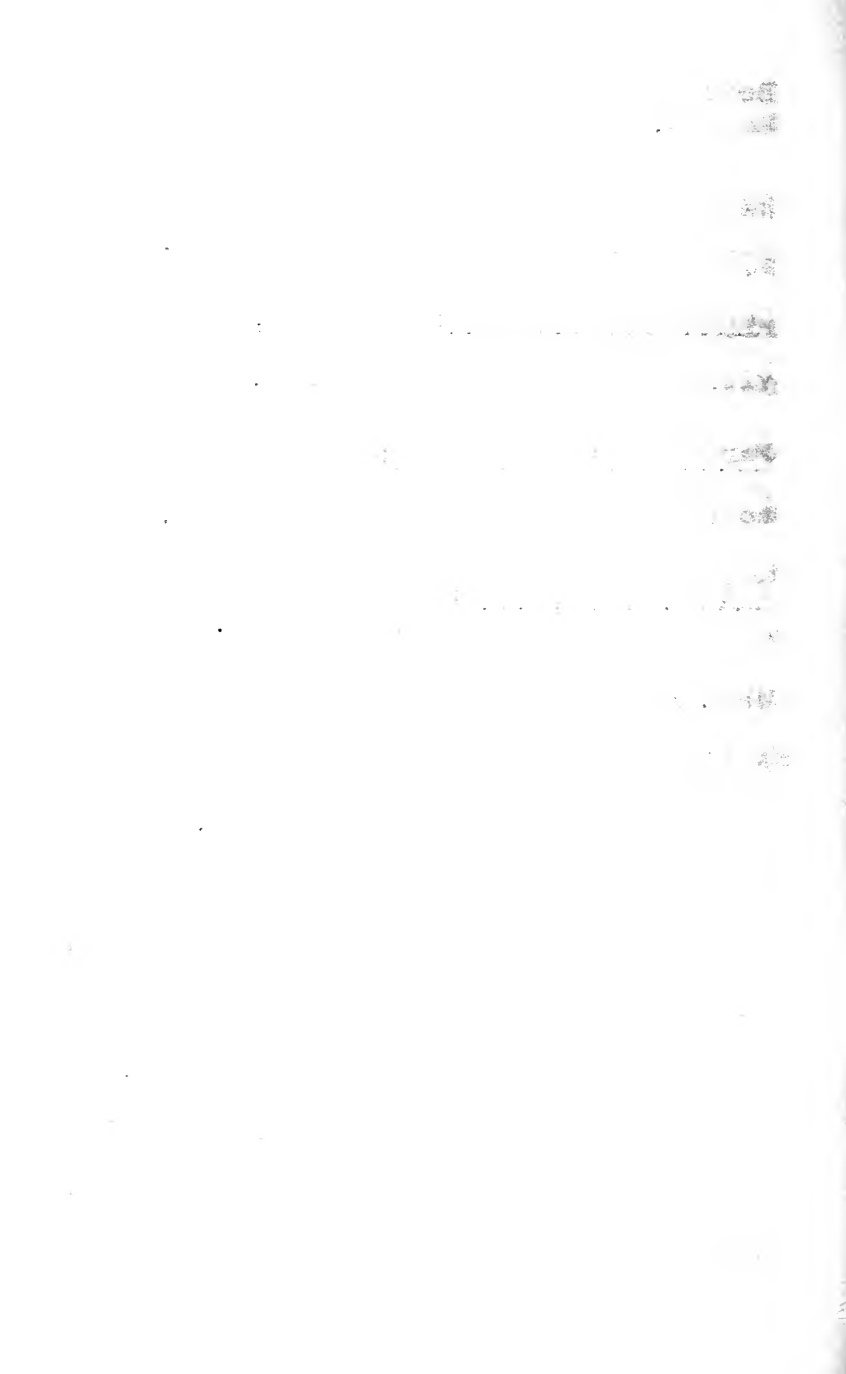
ous and more worthy of receiving the

Holy Sacrament than those of laymen.

The heart of the other faithful is like

an hostelry when the prince stops some-

times and he requires there only what



is necessary but our hearts are his own palace where he lives and they must be richly adorned. Let us now examine if God was always worthily received in our poor hearts. O Jesus, Thou lovest me so tenderly and I am unable to love thee generously but remember that I wish to be Thine. Tuus sum ego. Give me and to all around me a perfect charity.

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

Concerning the triumph of Our Lord entering by Holy Communion into the pure heart of the good religious and priest.

General Resolution: O Jesus, every day I will perform some special acts of virtue to prepare myself for Holy Communion.

Particular Resolution: O Jesus, today in my thanksgiving after Holy Communion I will ask of Thy Sacred Heart, through the intercession of Mary, to grant me the precious grace of being a perfect novice during the next month.

Spiritual Bouquet: Ecce rex tuus venit  
sibi mansuetus.

Let us meditate on the ardent desire of our good Saviour wishing to be the absolute Master of our hearts. How great and numerous are the humiliations which He has to suffer on our part before the sacred union which is operated by the reception of the Holy Sacrament? How

11

12

13

14

15

16

17

18

19

Beaconfield Novitiate  
May 31, 1887

154

strongly is our bad nature opposed to  
His generous love! With what great  
persistance our miserable will resists  
His own! But how happy is Jesus when  
His grace succeeds in the conquest of  
us! Let us then endeavour to establish  
in ourselves His reign which will last  
forever. Et regni ejus non erit finis.





Concerning the importance of a good retreat.

General Resolution: O Jesus, I promise Thee to be very faithful to all the resolutions which I will take during the retreat.

Particular Resolution: Today, O Jesus, I will try to be very kind to all those whom I have scandalized by my uncouth words.

Spiritual Bouquet: Time Jesum trans-euntem.

Let us hear Our Lord saying: Venite seorsum. He shows to our souls by His words the necessity of a good retreat. He will speak to them during those days too short: Ducam eam in solitudinem et ibi loquor ad cor ejus. What will we do during this precious time? We will penetrate into the most interior part of our hearts. We will appreciate the

1000  
1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

value of our affections, thoughts and inclinations. But we will meditate afterwards attentively on this sentence of the Wise Man in Holy Scripture: Non defraudari a die bona et particula boni doni non te praetereat. Let us then apply all our intentions to this important business and let us also remember that God wishes that we renew our fervour and our love for our holy vocation.

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

121

122

123

124

125

126

127

128

Concerning perseverance in good resolutions.

General Resolution: O Jesus, every day I will ask of Thee, through the intercession of St. Basil, a sincere devotion to my Community.

Particular Resolution: O Jesus, today I will offer Thee two acts of good example in religious exercises to obtain the most precious grace of remaining faithful to the psirit of my Community.

Spiritual Bouquet: Non progredi iam reverti est.

What will we do to maintain in ourselves the good dispositions of this retreat? We will imitate our Holy Patron who, firmer everyday in his will of serving better Our Lord, performed also more carefully his acts. He knew the weakness of flesh and always being on his guard he tried to practice mortification,

1871

1872

1873

1874

1875

1876

1877

1878

1879

1880

prayer and remain in the solitude of his pure heart which God foreknows, cherishes so tenderly. Let us conclude afterwards that we ought to obtain for our Community the best disposition for the service of God, zeal for His glory and success in all its undertakings. Let us then imitate everyday more and more the virtues of our founders and ask them to obtain the mercy of God.

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000



St. Aloysius Gonzaga, patron of our  
Novitiate.

General Resolution: O Jesus, every day  
I will invoke Thy Sacred Heart through  
the intercession of St. Louis Gonzaga.

Particular Resolution: O St. Louis, I  
will spend all the moments of this day  
with perfect purity of intention and  
heart.

Spiritual Bouquet: Quid diligit cordis  
munditiam habebit amicum regem.

St. Louis was very innocent and very  
severe for his flesh. We will conclude  
that purity is helped and maintained  
by mortification. In his early years,  
during some time he was exposed to many  
dangers of losing the grace of God, but  
how carefully he kept this precious  
treasure and how bitterly also he wept  
over some small faults which he had

1

2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

17

18

19

20

21

22

Beaconfield Novitiate  
June 21, 1887

160

unconsciously committed. St. Louis is the perfect model of good novices, who wish to learn from him the necessity of being faithful to God in the smallest points.

1941

1942

1943

1944

1945

1946

1947

1948

1949

1950

1951

1952

1953

1954

The thought of death obliges us to seek God when we may meet Him.

General Resolution: O Jesus, I take now the firm resolution of offering Thee all my acts, thoughts and intentions.

Particular Resolution: Today, O Jesus, I will meditate during ten minutes on the points of my rule which I have not respected during the past month.

Spiritual Bouquet: Ridere Dei est nolle miserei.

Let us consider that God promised to grant His pardon to sinners but He did not promise to give them sufficient time to ask and obtain this forgiveness. Mea est ultio et ego retribuam in tempore. How foolish is he who neglects the grace of God and how many have we despised only from the beginning of our novitiate? Let us consider also that God fixed a

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

121

122

123

124

125

Beaconfield Novitiate  
July 1, 1887

162

certain number of graces after which  
He will be just only towards us. Nolite  
errare, Deus non irredetur. O Jesus,  
I will never more expose myself to the  
occasion of venial sin. I will be Thy  
faithful friend. Be good enough, O My  
Lord, to forget my unfaithfulness.

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120



Concerning the advantages of the religious life.

General Resolution: O Jesus, in all my temptations I will remember the dignity of my holy state.

Particular Resolution: Today, O Jesus I will pray during Holy Mass for the good of the Novitiate.

Spiritual Bouquet: Vivit vero in me Christus.

The religious life is the true promised land. All religious are the beloved people of God. The world is like Egypt in which the true servants of God are tortured in every way: but the mercy of God brought them from this slavery and guided by the luminous cloud they will take possession of a country in which they will be masters and kings. The religious life is a great grace. In

1871

1872

1873

1874

1875

1876

1877

1878

1879

1880

fact we may be transformed more easily into Our Lord. Let us listen to these words of St. Catherine of Sienna: The religious life is the greatest grace which God grants us after the sacrament of Baptism. Let us also remember how ungrateful we have been to so generous a Father and let us take the resolution of loving sincerely our holy state.

1774

1775

1776

1777

1778

1779

1780

1781

1782

1783

1784

1785

1786

1787

1788

1789

1790

1791

1792

1793

1794

1795

1796

1797

1798

1799

1800

1801

1802

1803

1804

1805

Concerning the dignity of the religious life.

General Resolution: O Jesus, every day I will meditate more assiduously on the obligations with regard to the Religious of St. Basil.

Particular Resolution: Today, O Jesus, I will offer Thee a proof of my gratitude for having been called to this Congregation and I will speak lovingly twice of it.

Spiritual Bouquet: Concordet vita cum nomine, professio sentiatur in opere.

The religious life is like a paradise here below on earth. In heaven Our soul will be free from terrestrial desires, sensual pleasures and its own will; and in the religious life by our vows we destroy in ourselves the fondness for worldly things, the slightest sensualities of our flesh, especially our own will, through self forgetfulness.

34

35

36

37

38

39

40

41

42

43

44

45

46

47

48

49

50

51

52

53

54

55

56

57

58

In heaven the angels and saints sing the praise of God. In the religious life we do the same: *Laudemus Deum in omnibus*. What does this consideration require from us? The inhabitants of heaven look upon God as the only object of their love and happiness. We are in the religious life what angels are in heaven. Our duty is to love God and to make Him loved by all. Our holy state is then a very precious treasure and grace.

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117



In the religious life we may live more purely.

General Resolution: O Jesus, I will speak always with great respect for my dear Community.

Particular Resolution: O Jesus, today I will endeavor to find an opportunity of speaking with affection of my Superiors.

Spiritual Bouquet: Tene quod habes ut nemo accipiat coronam tuam.

Howe we may live more purely in the religious life: Nonne haec est religio sancta in qua homo vivit purus. The more we renounce ourselves in our actions the more we please God by our purity because He speaks in our souls, minds and wills. In the world they make orison, they go to Holy Communion, they have spiritual reading when they feel

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

some taste for these things, but the religious make all these pious exercises when his rule prescribes them. Then in all his actions even the slightest, he obtains more important merits. What feelings we must have according to the first consideration! Let us only meditate on these words: In hoc ad invicem zelate quaequam huic sponso carior quaenam familiar existat, quae humilior, quae obedientior. We will also meditate our obligations on this point.

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

In the religious life we fall more seldom into sin.

General Resolution: O Jesus, I promise Thee to speak always respectfully of my Superiors.

Particular Resolution: O Jesus, today I will make very modestly all my prayers to obtain Thy forgiveness for my deliberate faults.

Spiritual Bouquet: Mundus totus in maligno positus est.

In the religious life we have fewer occasions to fall into sin. Let us listen to Jesus saying: Vae mundo. In the world all are looking for sensual pleasures and riches. We may almost affirm that without the greatest mercy of God, salvation would be here impossible. Let us remark how many are the victims of pride, fear of the world's opinion, and bad example, etc.

1.14

1.15

1.16

1.17

1.18

1.19

1.20

1.21

1.22

1.23

1.24

1.25

1.26

1.27

1.28

1.29

1.30

1.31

1.32

1.33

1.34

1.35

In the religious life we have a great many occasions to love God generously. Jesus lives amongst us in His Holy Eucharist. The best inspirations come assiduously into our minds. We have not only the very friends around us, but the most devoted brothers. With our usual conversations we may fill our minds and hearts with the most pure thoughts and feelings, etc. O Jesus, may my will be Thine.





In the religious life we rise sooner from sin.

General Resolution: O Jesus, every night at the foot of my bed, I will make a sincere act of contrition.

Particular Resolution: O Jesus, today I will converse with my confreres upon the counsels of piety of my rule.

Spiritual Bouquet: Juvatur a sociis ad resurgendum.

The religious rises sooner from sin.

Certainly, in the religious life we are liable to offend God; but how consoling is this thought that Jesus gives us, at every moment, the occasion of doing penance. Let us remember the good advice of our Superiors, the counsels and example of our confreres. Si unus ceciderit, ab alio fulciatur. Second. The religious feels more deeply the horror of sin.

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

Beaconfield Novitiate  
July 11, 1887

172

Very often, nay more, our eyes may always contemplate the crucifix which is the best book of love of Jesus for us. Is it possible to remain in the abyss of sin when our bad and criminal conduct is condemned by the view and meditation of the most perfect virtues.

100

101

102

103

104

105

106

107

108

109

110

111

112

In the religious state we live more cautiously.

General Resolution: O Jesus, I will avoid very carefully the slightest faults and the occasions of committing them.

Particular Resolution: O Jesus, today, I will pray one of my confreres to warn me of my exterior faults, especially those of which I am guilty in the chapel.

Spiritual Bouquet: Quam dilecta tabernacula tua, Domine virtutum.

What precautions does the religious find in his holy state in order to be faithful to God. The rule of our Community, the good advice of Superiors and confreres will be an obstacle to sin; and the sight of perfect virtues, like obedience, charity, piety and modesty will not only prevent us from falling down but will also be our strength against

1000  
1001

1002

1003

1004

1005

1006

1007

1008

1009

1010

1011

1012

1013

1014

1015

1016

1017

1018

1019

1020

1021

the most terrible enemies. How difficult it is for religious to commit sin. The religious has at every moment a good help to avoid venial sin; but if he commit it, he will be more humble and careful afterwards because his pious exercises will apprise him of this malicious deed and the mercy of God.

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000  
1000



In the religious state we receive more often the graces of God.

General Resolution: O Jesus, I will carp at the old and pious habits of my dear Community.

Particular Resolution: O Jesus, today I will meditate before the Holy Sacrament on the injury religious inflict on his Community when he condemns his Superiors.

Spiritual Bouquet: Delectare in Domino, et dabit tibi petitiones cordis tui.

Jesus takes great care of the religious soul. Let us remember here the special graces which we receive assiduously from our good Jesus. How many Holy Communions from the beginning of our Novitiate? How many orisons? And we know that Communion and orison are the best food for souls. An hour of life spent in my dear Community, says St. Catherine, has

Hand  
List

Hand  
List

Hand  
List

Hand  
List

Hand  
List

Hand  
List

Hand  
List

Hand  
List

Hand  
List

Hand  
List

Hand  
List

been a superabundant recompense for the sacrifice of my riches and family. How delicately does Jesus offer His graces to the religious soul! In the religious state we remark that in all our occupations and actions we obtain very precious merits for Heaven. Nobis gloria et possessio et regnum Christus est. We do not feel the trouble of our sacrifices but we are filled always with the sweetest consolation.

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

121

122

123

124

125

In the religious life we have more rest to serve God.

General Resolution: O Jesus, I promise Thee to keep with Thy grace the peace and happiness of a pure conscience.

Particular Resolution: O Jesus, today in my visit to Thy Holy Sacrament I will meditate on the means of being very charitable and kind towards all my confreres, indifferently.

Spiritual Bouquet: Pax Dei quae exsuperat omnem sensum.

The riches of this world cannot satisfy our hearts. All the consolations which the world promises are unable to soothe us in the most grievous sufferings and even in the slightest pains which occur every moment. What peace may the world offer us? If we seek after its joys, we will remark very soon that they will fill up our hearts with very deep sorrow.

1906  
1907

1908  
1909

1910  
1911

1912  
1913  
1914  
1915  
1916

1917  
1918

1919  
1920  
1921  
1922

1923  
1924

1925  
1926

1927  
1928

The religious enjoys true peace in his Community. Let us listen to the royal prophet saying: *Elegi abjectus esse in domo Dei mei, magis quam habitare in tabernaculis peccatorum.* Let us also recall to our minds this consoling truth that God helps and consoles with such tenderness that it is impossible to be deprived of peace, even in the most terrible afflictions.

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000

1000

1000

1000

1000

1000

1000

1000



In the religious state we die more confidently.

General Resolution: O Jesus, I promise Thee to make very piously the retreat of every First Friday.

Particular Resolution: Today I will spend my time very carefully in the study hall.

Spiritual Bouquet: Beati mortui qui in Domino moriuntur.

Let us meditate on the feelings and state of a man of the world, and of a religious when they are about to die. The first knows, at that moment, the nothingness of all that he loves so much. His heart is rent by the sight of his family. He will not possess any more his riches. But the religious rejoices because he sees now that God for Whom he has suffered will be his magni-

1000  
1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

ficent reward. Instead of poverty, humiliations and sufferings he will be established over an eternal one. Why does the religious consider death more confidently? Let us meditate on these consoling words: *M<sup>o</sup>riens enim religiosus vix aut nunquam a cella in infernum descendit.*

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000  
1000

1000  
1000

The religious after death will be sooner purified in Purgatory.

General Resolution: O Jesus, I will endeavour everyday to gain as many indulgences as possible.

Particular Resolution: Today, O Jesus, I will make the Stations of the Cross for our confreres deceased.

Spiritual Bouquet: Fecit mihi magna qui potens est.

How precious is the grace of spiritual regeneration which is granted by God to the religious when he makes his vows.

St. Thomas affirms that by our profession we receive the forgiveness of our sins.

Nay more he proves that he who leaves the world for the religious life receives the same grace which they received who are baptized! Let us say with our good Mother of Heaven: Fecit mihi magna qui

1900

1901

1902

1903

1904

1905

1906

1907

1908

1909

1910

Beaconfield Novitiate  
July 18, 1887

182

potens est. The religious finds a very powerful means to be soon purified, if God after his death sends him to Purgatory. Let us here recall to our minds the prayers, Communions, and the Holy Sacrifices which our confreres will offer for our souls to God. O Jesus, allow me to love very tenderly my holy state.

1900  
July

1901  
July

1902  
July

1903  
July

1904  
July

1905  
July

1906  
July

1907  
July

1908  
July

1909  
July



The religious in Heaven is rewarded more magnificently.

General Resolution: O Jesus, every day I will seek for an opportunity to speak well of my dear Community.

Particular Resolution: Today, O Jesus, I will endeavour to be very charitable and complaisant towards all my confreres.

Spiritual Bouquet: Religiosus illustrior portio gregis Christi.

The religious is the dearest friend to Jesus. St. Gregory says that religious are the best portion of the elect, the columns and crown of faith and the precious stones of the Church. I affirm, says St. Alphonsus, that the greatest part of the thrones which the evil spirits left in Heaven will be occupied by those who will have sanctified themselves in the religious state. Our Lord promised

Base  
July

1941  
July 10

1941  
July 11

1941  
July 12

1941  
July 13

1941  
July 14

1941  
July 15

1941  
July 16

1941  
July 17

1941  
July 18

Beaconfield Novitiate  
July 19, 1887

184

specially to religious the hundredfold of the Heavenly riches. Let us recall here to our minds all our actions performed according to obedience, our orisons, Communions, prayers, humiliations, etc. Jesus we know will generously reward a glass of water given to a poor person for His sake; with still more reason He will be magnificent towards His best friend, the religious.

Page 10

10/10/10

10/10/10

10/10/10

10/10/10

10/10/10

10/10/10

10/10/10

10/10/10

10/10/10

Concerning the vocation to the religious life.

General Resolution: Every First Friday of each month I will read the Constitutions of our Society.

Particular Resolution: Today in my relations with my Superiors I will imitate the simple and sincere spirit of St. Louis Gonzaga.

Spiritual Bouquet: Vae qui contradicit  
fictori suo.

What will be the misery of him who does not answer his religious vocation! We may affirm that such a man will not obtain easily his salvation. Non sine mangis difficultatibus poterit saluti suae consulere. St. Alphonsus says that he will be in the Holy Church like a member which is separated from the body. He will not know his way, or he will

1900

1901

1902

1903

1904

1905

1906

1907

1908

1909

1910

1911

1912

1913

walk in darkness. Ipsi fuerunt rebelles  
lumini, nescierunt vias ejus. How  
severe God is for those who will not  
obey Him with regard to their vocation.  
Let us meditate these words: Tunc in-  
vocabunt me et non exaudiam eos; mane  
consurgent et non invenient me. They  
will be also without strength and  
courage before their enemies.

1900  
1901

1902  
1903

1904

1905

1906

1907

1908

1909

1910

1911

1912

1913

1914

1915

1916

1917

1918

1919

1920



Concerning the vocation to the religious life.

General Resolution: Every day, O Jesus, I will endeavour to correct myself of my worldly habits.

Particular Resolution: Today, O Jesus, I will try to have only conversations useful and edifying.

Spiritual Bouquet: Haec requies mea in saeculum saeculi.

We must obey the Will of God without delay. Let us meditate upon these words of Our Lord: Nemo mittens manum suam ad aratrum, et respiciens retro, aptus est regno Dei. St. Thomas teaches us that we ought to follow the Divine Will immediately, quanot citius. We know also that the slightest delay in our obedience does not please God Who punished very severely some religious who were

1894

1895

1896

1897

1898

1899

1900

1901

1902

1903

1904

1905

1906

1907

1908

1909

1910

1911

1912

1913

1914

1915

1916

1917

1918

1919

1920

1921

1922

too slow in accepting the orders of their Superiors. We must also quit absolutely all that binds us to this miserable world. Of what use for us, in our holy state, will be our old habits and also our conversations with world friends. We will find Jesus only in solitude, and in our complete separation from all things. Let us then consecrate our hearts to our good Master, Jesus.

1914

1915

1916

1917

1918

1919

1920

1921

1922

1923

1924

1925

1926

1927

1928

Concerning the vocation to the religious life.

General Resolution: Every day I will make some mortification at table.

Particular Resolution: Today I will render a service to my confreres if I am asked to.

Spiritual Bouquet: Volunt esse pauperes sed sine defectu.

We must set ourselves free from the comforts of life. The religious is the true deisciple and follower of Our Lord. Jesus was poor and He despised all worldly riches. But how many religious make the vow of poverty and are very fond of commodities. Volunt esse pauperes sed sine defectu. Let us remember here that the best athlete takes off his clothes in order to be active and strong against his adversary. Vestimenta pro-

1919

1918

1917

1916

1915

1914

1913

1912

1911

1910

1909

1908

1907

1906

1905

1904

1903

1902

jice ne succumbas. We must love generously immolation and sacrifice. Let us meditate on these words of Jesus to His faithful servant St. Theresa: My treasures seem to be surrounded with thorns but he who is not rebuked by appearances will feel a great consolation afterwards. Gustate et videte quoniam suavis est Dominus.

110

111

112

113

114

115

116

117

118

119

120

121

122

123

124

125

126



Concerning the vocation to the religious life.

General Resolution: O Jesus, every day I will mortify my self-love.

Particular Resolution: Today, O Jesus, I will avoid very carefully all my inclinations to manifest my own taste.

Spiritual Bouquet: Domine pati et contemni pro te.

We ought to renounce our self-love. Man is generally his principal enemy because the love which he has for himself is often a hatred for his soul; and our soul is immortal if our body excels its rights, our soul will be deprived of the heavenly happiness and will be forever with the body in the abyss of hell. Let us then fight strongly against our self-love. The example of saints will help us to destroy our self-love. Let

1898

1899

1900

1901

1902

1903

1904

1905

1906

1907

1908

1909

1910

1911

1912

1913

1914

1915

us meditate on the answer of St. John of the Cross to Our Lord Jesus Christ Who had offered him all the gifts he might wish for. O my good Savior, he said, I wish but to suffer and to be condemned for Thy sake. Let us also recall to our mind their love for sufferings, crosses, humiliations, etc.

100

100

100

100

100

100

100

100

100

100

100

Concerning the religious state.

General Resolution: O Jesus, I promise Thee to give an account of all my temptations to my spiritual director.

Particular Resolution: Today, O Jesus, to obtain the precious grace of a simple and sincere heart I will endeavour to be kinder especially for those whom I have not loved enough up to this time.

Spiritual Bouquet: Adhuc illis loquentibus ego audiam.

In our pains we should have recourse to God. Let us meditate on this sentence of the Holy Scripture: Quia acceptus eras Deo, necesse fuit ut tentatio probaret te. But, God, Who permits these tribulations, wishes also that we seek a remedy against them. Constant prayer is the first means to succeed in this matter. In our pains we ought to have recourse

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

100

Beaconfield Novitiate  
July 27, 1887

194

to our Superiors or spiritual father.

Let us remember here these words of St.

Ignatius to his children: Nihil ex

externis vel internis superiores aut

patres spirituales celent. Superioribus

subditi omnino praespecti sint. Let us

conclude afterwards that the opening of

our hearts is the best proof of love

which we may give to our Community.

1871

1872

1873

1874

1875

1876

1877

1878

1879

1880

1881

1882

1883

1884

1885

1886

1887

1888

1889

1890



Concerning the religious state.

General Resolution: O Jesus, I will accept willingly all the functions which my Superior will impose upon me.

Particular Resolution: O Jesus, I will endeavour today to talk with my confreres of the best means to honor Thee in my dear Community.

Spiritual Bouquet: Si amatis Deum, rapite omnes ad amorem Dei.

The religious ought to try to resemble Our Lord. Let us here examine all the virtues which our good Redeemer, Jesus Christ, recommended by His example and preaching. How mortified, poor, humble, obedient was this dear friend of souls. He tells us now: Si quis vult venire post me abneget semetipsum. We will certainly find this virtue more practic-

1943

1944

1945

1946

1947

1948

1949

1950

1951

1952

1953

1954

1955

1956

1957

1958

1959

1960

1961

1962

able if we pay attention to some pious religious in their efforts to imitate Jesus. The religious ought to have a perfect zeal for the good and salvation of souls. How dear to the Sacred Heart of Jesus are the souls of which we will take care. *Sinite parvulos venire ad me.* Let us then have a great zeal for our own soul and afterwards we will be an useful instrument in the hands of God.

1000  
1000

1000  
1000

1000  
1000

1000  
1000  
1000  
1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

Concerning vocation to the sacerdotal state.

General Resolution: O Jesus, I will observe scrupulously all the rules of my dear Community.

Particular Resolution: O Jesus, today I will avoid very carefully all the faults which I have committed this year against charity.

Spiritual Bouquet: Deus vult a seraphinis ministrari.

He who desires to become a priest ought to live very innocently. The apostle recommends to the priest to avoid all faults, even the slightest ones. In divino omni non audendum aliis ducem fieri, nisi secundum omnem habitum suum factus sit Deo simillimus. An ordinary piety is not sufficient for a priest say the Holy Fathers. Let us

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

then endeavour to obtain this one which may please our Lord Jesus Christ. The priest is more especially obliged to avoid all deliberate faults. St. John of the Cross repeated very often that He who is a little tied to this earth will never obtain the true perfection of his state because God forsakes all those who are careless in His service: *Negligentes Deus deserere consuevit.*

1870

1871

1872

1873

1874

1875

1876

1877

1878

1879

1880

1881

1882

1883

1884

1885

1886

1887

1888

1889

1890

1891

1892

1893

1894

1895

1896

1897



Concerning the vocation to the sacerdotal state.

General Resolution: Every day, O Jesus, on awakening I will tell myself, today I have to do the work of an excellent priest.

Particular Resolution: Today, O Jesus, I will speak with my confreres on the salutary influence of a good priest among christian young men.

Spiritual Bouquet: Sicut misit me pater  
et ego mitto vos.

He who enters Holy Orders without vocation will probably lose his soul.

St. Alphonsus says that the priests who, against the Will of God, wish to be ordained, are certainly the ministers of His Church, but he considers them like ministers of iniquity, like wolves which penetrated into the fold with the clothes of the shepherd but with the



cruel and sanguinary dispositions of a murderer. He who enters Holy Orders without vocation will be the ruin of a great many souls. Let us meditate these terrible words: *Hujusmodi hominum genere nihil infelicius, nihil Ecclesiae Dei calamitosius esse potest.* The Holy Scripture says also that thieves penetrated into the house only with the intention of stealing and killing.

1890

1891

1892

1893

1894

1895

1896

1897

1898

1899

1900

1901

1902

1903

1904

1905

1906

1907

1908

1909

1910

1911

1912

1913

1914

1915

1916

1917

Concerning devotion to the Sacred Heart.

General Resolution: O Jesus, every First Friday I will endeavour to tell something edifying concerning Thy Sacred Heart to the boys of whom I will have the care.

Particular Resolution: Today, O Jesus, in my conversations with my confreres I will speak about this devotion.

Spiritual Bouquet: Cor Jesu dives in omnes qui invocant te, Miserere nobis.

We must love devotion to the Sacred Heart because Jesus wishes it so. When Our Lord revealed to the Blessed Margaret Mary this devotion, He also showed the riches and precious treasures of His Sacred Heart, and especially He had the intention of offering to poor mankind a powerful means to live holily and to be very faithful to the heavenly graces which are granted by Him to religious



communities. It is my Will, He said, that this devotion be the way by which I will try to operate the salvation of souls in the last times of the world. We must love this devotion on account of its actuality. Let us remember here that this devotion is the sovereign remedy against all the evils of this period. It will fight victoriously against sensual pleasure and all the efforts of the devil against the innocence and purity of souls.

1880

1881

1882

1883

1884

1885

1886

1887

1888

1889

1890

1891

1892

1893

1894

1895

1896

1897

1898

1899

1900

1901

1902

1903

1904

1905

1906

1907

1908

1909

1910

1911

1912



Our salvation proceeds from prayer.

General Resolution: O Jesus, I promise Thee to make very carefully all my regular prayers.

Particular Resolution: Today, O Jesus, I will offer Thee two acts of sincere mortification to obtain the grace of an excellent retreat.

Spiritual Bouquet: Petite et dabitur vobis.

Prayer is absolutely necessary to salvation. Sine me nihil potestis facere. Let us meditate on the counsels and words of Our Lord concerning this important point. Let us see how assiduously this excellent Master made His prayers to obtain our salvation. We may receive by prayer all what on this earth is required to be faithful to our duties and to the perfection of our holy state.

Page

Number

100

101

102

103

104

105

106

107

108

109

110

111

112

113

114

115

116

117

118

119

120

121

122

123

124

125

Beaconfield Novitiate  
September 30, 1887

204

Omnia possum in eo qui me confortat.

Let us meditate how precious before God  
are our prayers when we offer them to  
Him through the intercession of Mary:  
Quaeramus gratiam et per Mariam quaer-  
amur.

100000  
100000

100000  
100000

100000  
100000

100000  
100000

100000

100000

100000

100000

100000

100000

100000

100000

100000

100000

Concerning the love of Mary for prayer and orison.

General Resolution: O my most sweet Mother, I promise thee to prepare very carefully everyday my orison.

Particular Resolution: O my most sweet Mother, I will speak once at least with my confreres of the protection of thy maternal heart to thy faithful servants.

Spiritual Bouquet: Mariam exemplum dedit quam oportet sequiri.

Let us meditate on the perfection of the prayers of our Blessed Mother and on their power on the Heart of her Divine Son Jesus Christ. Virtus orationis in Beata Virgine excellentissima fuit. We may remember her conduct at the marriage feast of Cana when Jesus performed His first miracle. Let us meditate on the means employed to pray assiduously.

10000  
10000

10000  
10000  
10000

10000  
10000  
10000

10000  
10000  
10000  
10000

10000

10000

10000

10000

10000

10000

10000

10000

10000

10000

Beaconfield Novitiate  
October 1, 1887

206

She remained in solitude which she liked very much. O solitudo in qua Deus cum suis familiariter loquitur. She kept her will always united with the Will of God. Fiat voluntas tua. O Mary, teach thy poor child and teach thy love for orison.

2002  
2003

2004  
2005

2006  
2007

2008

2009  
2010

2011  
2012

2013  
2014

2015

2016

2017



Concerning the necessity of mortification for religious.

General Resolution: O Jesus, every day I will preform some privations to myself to imitate thy perfect mortification.

Particular Resolution: O Jesus, today at all meals, I will leave to my confreres all that appears better to my taste.

Spiritual Bouquet: Non quae sua sunt considerantes.

Everybody must be mortified according to these words of Our Lord: Si quis vult venire post me, abneget semetipsum, tollat crucem suam et sequatur me. If we take the spirit of God as the inspirer of our thoughts and actions, we will also prove that reason is our guide in all things. We ought at every moment to despise ourselves for the love of God because we will help Him in His works

1880

1881

1882

1883

1884

1885

1886

1887

1888

1889

1890

1891

1892

1893

1894

1895

1896

1897

1898

1899

Beaconfield Novitiate  
October 2, 1887

208

towards souls. Omnibus omnia factus  
sum ut omnes facerem salvos. Mortification in the smallest things pleases God very much. Oportuit haec facere et illa non omittere. The religious whose duty it is to become perfect will never obtain perfection if he is not mortified in all things, even the smallest.  
Christus nunquam sibi placuit.

1901  
1900

1902

1903

1904

1905

1906

1907

1908

1909

1910

1911

1912

1913

1914

1915

1916

1917

1918

1919

On the means of obtaining our special end.

General Resolution: O Jesus, I promise Thee not to avoid the occasions of making some acts of charity towards my confreres.

Particular Resolution: O Jesus, today I will make as well as possible the useful exercise of monition.

Spiritual Bouquet: Non amittas aeterna.

Our special end may be obtained by three principal means: natural, supernatural, divine. Let us meditate on their significance and utility. We must seek God by the means which He has prescribed for us and not by any other. By that we should certainly lose our time and spend our efforts vainly, if we would not accept, entire, all the intentions of God on us. Ego sum via et veritas et vita. Let us meditate also on the obstacles which

1000  
1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

Beaconfield Novitiate  
October 16, 1887

210

prevent us from accomplishing exactly  
our duties. They are mortal and venial  
sins and everything which exposes us to  
the danger of sinning. Sic transire  
per bona temporalia debes ut non amittas  
aeterna.

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000



The end of our dear Community.

General Resolution: O Jesus, I promise Thee to love all the members of my dear Community very tenderly.

Particular Resolution: Today, O Jesus, during the walk I will speak at least once of my Community.

Spiritual Bouquet: Videte vocationem vestram.

The end of our Community is to procure the glory of God in all the works undertaken by its members. They have to take care not only of their own souls but also of the souls of those whom God will send to them to be taught according to the principles of religion. We should live also where the glory of God will require our presence. Let us then meditate on this dignity and let us examine how, to this day, we have been

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

faithful to the spirit of our Society.

What is this true spirit? We shall know it by listening attentively to all who speak of our ancient confreres: priests of great piety and devotion, and also very learned men. Quaerite primum regnum Dei et haec omnia adjicientur vobis.

(Transcribed from the original in the General Archives of the Basilian Fathers. Volume 1 of the English Resumés of the Meditations ends with this meditation.)

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000

1000







